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**REPORT**  
OF THE  
**BASEL EVANGELICAL**  
**MISSIONARY SOCIETY**  
FOR  
**1866**

TWENTY-SEVENTH REPORT OF THE BASEL EVANGELICAL  
MISSION IN SOUTH-WESTERN INDIA



**MANGALORE**  
PRINTED BY PLEBST & STOLZ, BASEL MISSION PRESS  
1867

GRIT 40

REPORT  
OF THE  
BASEL EVANGELICAL MISSIONARY SOCIETY.

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STATISTICAL NOTICES.

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**A. The Committee and Sub-Committees  
IN BASEL.**

**1. Committee of the Missionary Society.**

A. Christ-Sarasin Esq., Senator, President.	Rev. Dr. A. Ostertag.
Rev. E. Burckhardt, Secretary.	Ed. Bernoulli-Riggenbach Esq.
Rev. J. Josenhans, Corresponding Secretary and Principal.	Ed. Preiswerk-Burckhardt Esq.
C. F. Spittler Esq.	Rev. Fr. Reiff.
Rev. A. Sarasin.	E. Bruckner Esq.
Rev. W. Le Grand.	C. Engelmann Esq.
	Rev. E. Preiswerk.

**2. Financial Sub-Committee.**

A. Christ-Sarasin Esq., President.	Theod. Braun Esq., Treasurer.
Rev. E. Burckhardt, Secretary.	Ed. Bernoulli-Riggenbach Esq.
C. F. Spittler Esq.	Ed. Preiswerk-Burckhardt Esq.
Rev. J. Josenhans.	

**3. Sub-Committee for the Education of Missionaries'  
Children.**

Rev. A. Sarasin, President.	Rev. Dr. A. Ostertag.
Courvoisier-von der Mühl, Esq., Treasurer.	Rev. J. Josenhans.
Rev. J. Pfisterer, Secretary.	Ben. Reber-Sulger Esq.
Rev. W. Le Grand.	Rev. R. Anstein.

## B. Institutions in Basel.

### I. MISSION COLLEGE.

#### Resident Masters.

Rev. J. Josenhans, Principal.

Rev. Fr. Reiff.

Rev. P. Wurm.

Mr. J. Kolb.

Rev. P. Dettinger.

Rev. G. Gutbrod.

Rev. B. Knapp.

#### Assistant Masters.

Dr. Mosley and Mr. Hoff, English Teachers.

Dr. Hauschild, Music Master.

Dr. Burckhardt, Medical Instructor.

#### Number of Students.

(August 1866.)

I. Class.	II. Class.	III. Class.	IV. Class.	V. Class.	VI. Class
8	13	13	19	14	23

Total: 90 Students.

Of this number:

35	are from	Württemberg.
14	" "	Baden.
4	" "	other parts of Germany.
14	" "	Switzerland.
8	" "	Alsace (France).
4	" "	Turkey.
3	" "	Russia.
3	" "	Armenia.
2	" "	China.
2	" "	Holland.
1	is	North America.

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90

## II. CHILDREN'S HOME.

### Boys' Institution.

Director: Rev. J. Pfisterer.

Tutors: Mr. Schmolck and Mr. Heininger.

Boys 27.

### Girls' Institution.

Directress: Miss C. Scholz.

Governesses: Miss E. Lang and Miss E. Rowohl.

Girls 25.

## C. Travelling Agents at Home.

Rev. L. Nagel, for French Switzerland.

Rev. J. Huber (late of Calicut), for Western Switzerland and Alsace.

Rev. G. F. Müller (late of Tellicherry), Stuttgart, Travelling Secretary for Württemberg.

Rev. Ch. Irion (late of Tellicherry), Carlsruhe, Secretary for Baden.

Rev. J. Strobel (late of Cannanore), Frankfort, for Central Germany.

Rev. C. Aldinger (late of Christiansborg, Africa), Winterthur, for Eastern Switzerland.

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## D. Missionaries of the Basel Society.

(The letter (m.) after the names signifies: "married" and the letter (w.): widower.  
The names of unordained Brethren are marked by an asterisk.)

Name.	Native Country.	Date of ac- tive Service.	Station.
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### I. Missionaries employed in India.

(Corrected up to the 1st March 1867.)

1. J. M. Fritz (m.)	France	1839	Calicut
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry (Nilgrs.)
3. Ch. Müller (m.)	Germany	1842	Tellicherry
4. J. F. Metz	do.	1843	Kaity
5. H. A. Kaundinya (m.)	India	1851	Mangalore
6. K. A. E. Diez (m.)	Germany	1851	Palghaut
7. G. Plebst (m.)*	do.	1851	Mangalore
8. O. Kaufmann (m.)	do.	1853	Anandapoor
9. G. Pfeiderer (m.)*	do.	1853	Mangalore
10. J. Lauffer (m.)*	do.	1856	Calicut
11. E. G. Hanhart (m.)	Switzerland	1857	Cannanore
12. P. A. Convert (m.)	do.	1857	Cannanore
13. J. Fr. A. Männer (m.)	Germany	1857	Moolky
14. J. Huber (m.)	Switzerland	1857	Hoobly
15. W. Roth (m.)	Germany	1857	Bettigherry
16. C. F. R. Hahn (m.)*	do.	1857	Anandapoor
17. S. G. Schoch (m.)*	Switzerland	1857	Cannanore
18. J. G. Burkhardt (m.)	Germany	1858	Mangalore
19. J. J. Brigel (m.)	do.	1858	Mangalore
20. J. Mack (m.)	do.	1858	Hoobly
21. R. Hartmann (m.)	Switzerland	1859	Oodapy
22. J. Fr. Traub (m.)	Germany	1859	Moolky
23. L. Ph. Reinhardt (m.)	do.	1859	Tellicherry
24. E. H. Bergfeldt	do.	1860	Tellicherry



Name.	Native Country.	Date of active Service.	Station.
25. J. J. Thumm (m.)	Germany	1860	Gooledgood
26. Ch. Fr. Krauss (m.)	do.	1860	Dharwar
27. Th. F. Schaufli (m.)	do.	1860	Calicut
28. W. Stokes (m.)	India	1860	Oodapy
29. C. Riehm (m)*	Germany	1860	Mangalore
30. Tit. Costa (m.)	India	1861	Dharwar
31. J. Fr. Müller	Germany	1861	Mangalore
32. A. Wenger (m.)	Switzerland	1861	Kaity
33. Fr. Ziegler (m.)*	Germany	1862	Mangalore
34. C. Stolz*	Switzerland	1863	Mangalore
35. J. B. Gräter (m.)	Germany	1863	Mangalore
36. S. Gundert (m.)	do.	1863	Cannanore
37. Ch. Röck.	do.	1864	Codacal
38. Th. Digel*	do.	1864	Mangalore
39. J. Knobloch	do.	1865	Chombala
40. S. Walter	Switzerland	1865	Chowa (Cannanore)
41. Ed. Schweizer	do.	1866	Oodapy
42. J. Deuber	do.	1866	Honore
43. J. Müller *	Germany	1866	Mangalore
44. Th. Walz	do.	1866	Honore
45. W. Schnepf	do.	1866	Mangalore

#### At Home.

46. F. H. Albrecht (m.)	Germany	1842	late of Dharwar
47. G. Würth (m.)	do.	1845	late of Bettigherry
48. J. G. Kies (w.)	do.	1845	late of Gooledgood
49. F. Kittel (w.)	do.	1853	late of Mangalore
50. Ch. Aldinger (m.)	do.	1855	late of Chombala
51. H. F. Hauff (m.)	do.	1857	late of Mangalore

Name.	Native Country.	Date of ac- tive Service.	Station.
<b>II. Missionaries employed in Africa. †</b>			
52. J. G. Widmann. (m.)	Germany	1842	Akropong
53. J. Mohr. (m.)*	do.	1846	Aburi
54. J. Ch. Dieterle (m.)	do.	1846	do.
55. Chr. W. Locher (m.)	Switzerland	1849	Abokobi
56. J. Zimmermann (m.)	Germany	1849	Odumasee
57. J. A. Mader (m.)	do.	1851	Akropong
58. J. G. Christaller (w.)	do.	1852	Kyebi
59. J. Heck (m.) <sup>1</sup>	do.	1856	Christiansborg
60. E. Schall (w.) <sup>2</sup>	do.	1856	Abokobi
61. J. Lang (m.)*	Switzerland	1857	Akropong
62. J. Kromer (m.)*	Germany	1857	Kyebi
63. H. Laissle (m.)*	do.	1857	Akropong
64. M. Klaiber (m.)*	do.	1859	Christiansborg
65. Ch. J. Harnisch (m.) <sup>2</sup>	do.	1860	Akropong
66. D. Eisenschmid (m.)	do.	1861	Kyebi
67. D. D. Ashante (m.)	Africa	1862	Date.
68. Ch. Zimmermann (m)	Germany	1863	Akropong
69. J. G. Hoch *	do.	1863	Christiansborg
70. M. Rös	France	1863	Odumasee
71. J. L. Müller (m)*	Germany	1863	Christiansborg
72. A. Schönhuth *	do.	1863	do.
73. J. Ch. Fetzer *	do.	1863	Anum
74. G. H. Schimaneck <sup>3</sup>	do.	1863	Christiansborg
75. C. Schönfeld *	do.	1863	do.
76. Ph. H. Bohner *	do.	1863	do.
77. R. Klauss *	Switzerland	1863	Anum

†) From the lists of January 1866.

1) Died in May 1866.

2) Returned to Europe in August 1866. 3) Died in January 1866.

# Census of the Indian Missions.

JANUARY 1867.

NAMES OF MISSION STATIONS.	Established in	LABOURERS.										SCHOOLS.										UNDER THE CARE OF THE MISSION.									
		Mission-aries.	Native Assistants.								Number of Schools.	Higher Schools.		Boarding Schools.		Parochial Schools.		Heathen Vernacular Schools.		Members of the Church.			Not Members of the Church.			Grand Total.					
			Brethren.	Sisters.	Native Pastor.	Catechists and Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Heathen Schoolmasters.	Seminary.		Middle Schools.	Training Schools.	Boys.	Girls.	Boys.	Girls.	Anglo-Vernacular Schools.	Boys.	Girls.	Total.	Communicants.	Non-Communicants.	Children.	Total.		Catechumens.	Schoolmasters and Scholars.	Total.		
<i>I. Canara.</i>																															
1. Mangalore.....	1834	13	7	0	10	6	2	3	11	19	22	0	0	58	53	19	55	28	254	488	26	287	801	30	115	145	946				
2. Moolky.....	1845	2	2	1	3	1	3	0	4	0	0	0	49	31	17	0	10	0	107	138	7	175	320	19	10	29	349				
3. Oodapy.....	1854	3	2	0	1	1	0	0	2	0	0	3	46	0	10	0	0	69	81	8	106	195	6	4	10	205					
4. Coorg, Anandapur.....	1853	2	2	0	0	1	0	0	1	0	0	0	0	12	6	0	0	0	18	69	7	58	134	8	0	8	142				
<i>II. South Mahrattah.</i>																															
5. Dharwar.....	1837	2	2	0	0	0	0	3	2	0	0	0	0	0	0	65	46	0	111	13	2	16	31	0	114	114	145				
6. Hoobly.....	1839	2	2	0	4	0	1	4	6	0	4	0	25	0	9	8	20	80	0	146	65	0	75	140	1	104	105	245			
7. Bettigherry.....	1841	2	1	0	1	1	1	1	3	0	0	0	25	3	3	0	85	0	116	20	2	39	61	0	86	86	147				
8. Goolgedgood.....	1851	1	1	0	1	1	0	0	2	0	0	0	0	6	9	0	39	0	54	30	4	33	67	4	39	43	110				
<i>III. Malabar.</i>																															
9. Cannanore.....	1841	5	4	0	7	1	2	2	5	0	0	0	0	42	35	17	0	96	0	190	217	24	201	442	2	98	100	542			
10. Tellicherry.....	1839	3	2	0	5	6	2	1	7	0	21	5	60	0	14	102	69	12	283	106	7	148	261	0	187	187	448				
11. Chombala.....	1849	1	0	0	3	2	0	0	2	0	0	0	0	14	11	0	50	0	75	84	2	73	159	3	46	49	208				
12. Calicut.....	1842	3	4	0	4	7	0	0	4	0	0	0	74	33	8	0	106	0	221	201	18	211	430	3	106	109	539				
13. Codacal.....	1857	1	0	0	2	1	0	0	1	0	0	0	0	34	14	0	0	48	114	1	119	234	20	0	20	254					
14. Palghaut.....	1858	1	1	0	3	2	0	2	3	0	0	0	0	0	7	41	27	2	77	34	4	33	71	39	64	103	174				
<i>IV. Nilgherries.</i>																															
15. Kaity.....	1846	3	2	0	1	0	0	1	1	0	0	1	0	6	7	0	3	0	17	20	0	26	46	0	4	4	50				
Total.		44	32	1	45	30	11	17	54	19	47	9	131	190	251	184	247	666	42	1786	1680	112	1600	3392	135	977	1112	4504			

# Census of the African and Chinese Missions.

JANUARY 1866.

NAMES OF MISSION STATIONS.	Established in	LABOURERS.										SCHOOLS.										UNDER THE CARE OF THE MISSION.						Grand Total.
		Missionaries.		Native Assistants.		Christian Schoolmasters.	Christian Schoolmistresses.	Heathen Schoolmasters.	Seminary.	Middle Schools.	Training Schools.	Boys.	Girls.	Boys.	Girls.	Anglo-Vernacular Schools.	Heathen Vernacular Schools.		Boys.	Girls.	Total.	Members of the Church.			Not Members of the Church.			
		Brethren.	Sisters.	Catechists.	Total.												Communicants.	Non-Communicants.				Children.	Total.	Catechumens.	Schoolmasters and Scholars.	Total.		
<b>A. Africa.</b>																												
<i>I. Akra District.</i>																												
1. Christiansborg.....	1845	13	4	4	2	1	0	0	21	0	54	0	24	8	0	0	0	0	107	111	6	89	206	17	18	35	241	
2. Abokobi .....	1854	2	2	4	0	4	0	0	0	0	0	41	40	17	0	0	0	0	98	78	8	82	168	12	17	29	197	
<i>II. Adangme District.</i>																												
3. Odumasee.....	1859	2	1	3	0	1	0	0	0	0	1	0	51	23	0	0	0	0	75	43	3	44	90	4	42	46	186	
<i>III. Aquapem District.</i>																												
4. Akropong.....	1843	8	5	4	4	1	0	8	27	2	52	0	79	46	0	0	0	0	214	194	32	102	328	11	46	57	385	
5. Aburi.....	1847	2	2	4	1	4	0	0	0	0	0	52	64	50	0	0	0	0	166	77	18	88	183	35	56	91	274	
<i>IV. Akem District.</i>																												
6. Kyebi.....	1861	3	3	1	2	0	0	0	0	0	12	0	12	3	0	0	0	0	27	22	4	11	37	8	12	20	57	
<i>V. Anum District.</i>																												
7. Anum.....	1864	3	0	1	0	0	0	0	0	0	0	0	7	0	0	0	0	0	7	3	0	3	6	1	7	8	14	
Total.		33	17	21	9	11	0	8	48	2	119	93	277*	147*	0	0	0	0	694	528	71	419	1018	88	198	286	1304	
<b>B. China.</b>																												
1. Hongkong.....	1857	2	1	1	2	0	0	0	0	0	0	39	0	0	0	30	0	69	64	2	8	74	10	57	67	141		
2. Lilong.....	1852	2	0	1	2	0	1	0	0	0	21	0	21	0	0	15	0	57	72	0	35	107	0	33	33	140		
3. Chongchun.....	1864	2	0	3	4	0	0	0	0	0	0	0	21	10	0	0	0	31	99	7	54	160	8	7	15	175		
Total.		6	1	5	8	0	1	0	0	0	21	39	42	10	0	45	0	157	235	9	97	341	18	97	115	456		
Grand Total of the Indian, African and Chinese Missions.		83	50	71	47	22	18	27	95	11	271	322	570	341	247	711	42	2637	2443	192	2116	4751	241	1272	1513	6264		

\* A Number of heathen boys are included.

Name.	Native Country.	Date of active Service.	Station.
78. F. L. Ramseyer (m.)*	Switzerland	1864	Christiansborg
79. C. F. Leimenstoll*	Germany	1864	do.
80. F. Rehfuß*	do.	1864	do.
81. S. Lindenmann* 4	Switzerland	1864	do.
82. J. Weiss	do.	1865	do.
83. Ch. Bellon	Germany	1865	Akropong
84. J. Müller	do.	1865	Anum

#### At Home.

85. H. L. Rottmann (m.)*	Germany	1854	late of Christiansborg
86. E. Schrenk	do.	1859	do.

### III. Missionaries employed in China.

87. R. Ch. F. Lechler (m.)	Germany	1846	Hongkong
88. H. Bender	do.	1862	Chongtshun
89. Ph. Ch. Piton	France	1864	do.
90. W. Bellon	Germany	1864	Lilong
91. J. Lörcher	do.	1865	Hongkong
92. U. Toggenburger <sup>5</sup>	Switzerland	1865	Lilong

#### At Home.

93. Ph. Winnes	Germany	1852	late of Lilong
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**Remark:** In addition to these Missionaries five new brethren have been sent to Africa in the course of 1866.

4) Died in February 1866. 5) Died in January 1866.

## E. Stations of the Basel Missionary Society.

### I. In South Western India.

#### A. Canara District.

1. MANGALORE, established in 1834.  
*Out-stations:* Bolma, Samuga.
2. MOOLKY, established in 1845.  
*Out-stations:* Uthila, Kadike, Kodetoor, Santoor.
3. OODAPY, established in 1854.  
*Out-stations:* Gudde and Shirwa.
4. HONORE, established in 1845, reoccupied in 1867.
5. COORG STATIONS, established in 1853.  
Anandapoor, Mercara and Almanda.

#### B. Southern Mahratta District.

6. DHARWAR, established in 1837.
7. HOOBLY, established in 1839.  
*Out-stations:* Unakallu and Hebsoor.
8. BETTIGHERRY, established in 1841.  
*Out-station:* Shagotee.
9. GOOLEDGOOD, established in 1851.  
*Out-station:* Kardenhally.

#### C. Malabar District.

10. CANNANORE, established in 1841.  
*Out-stations:* Chowa, Chirakal, Taliparambu.
11. TELLICHERRY, established in 1839.  
*Out-stations:* Dharmapatanam and Edakadu.
12. CHOMBALA, established in 1849.  
*Out-stations:* Muverattu and Kandappenkundu.
13. CALICUT, established in 1842.  
*Out-stations:* Coilandy, Ellatoor, Malapuram, Beypoor.
14. CODACAL, established in 1857, separate station 1862.  
*Out-stations:* Parapery and Mattoor.
15. PALGHAUT, established in 1858.

**D. Nilgherry District.**

16. KAITTY, established in 1846.

*Out-stations:* Nerkamby and Kotagherry.**II. In Western Africa.****A. Akra or Ga District.**

17. CHRISTIANSBORG, established in 1845.

*Out-station:* Tashy.

18. ABOCOBY, established in 1854.

*Out-stations:* Damfa, Sasaby and Ochirekomfo.**B. Adangme or Krobo District.**

19. ODUMASEE, established in 1859.

*Out-stations:* Kpong, Dowromadam and Ada.**C. Aquapem (or Otchy) District.**

20. AKROPONG, established in 1843.

*Out-stations:* Date, Mamfe, Adukrom and Doburow.

21. ABURI, established in 1847 and again in 1857.

*Out-station:* Tufu.**D. Akem District.**

22. KYEBI, established in 1861.

*Out-station:* Kukurantumi.**E. Aquambu District.**

23. ANUM, established in 1864.

**III. In China.**

24. HONGKONG, established in 1856.

*Out-stations:* Saukiwan and Shakungtsui.

25. LILONG, established in 1852.

*Out-station:* Pukak.

26. CHONGTSUN in the CHONGLOCK District, established in 1864.

*Out-station:* Nyenhangly.



# Report.

## Introductory Remarks.

IN reviewing the events of the past year we are struck with the great reduction, which the band of our *active European laborers* has suffered. Not less than four brethren and three sisters were in the course of the year compelled to leave India for their native country on account of their shattered state of health. Another voluntarily left the service of the Mission, and accepted secular employment.

Again another was swept away, as it were, from our midst under the most painful circumstances. And lastly one was at the very beginning of his Missionary career called to the rest of his Master. Nor is this the end of our trials in this respect. To those seven losses of the past year the current one has added another, as one of our oldest and most valuable laborers has just at this moment embarked for Europe.

To make up for these losses, we have in the course of the year not only received back one of our *older* brethren, who has already been well inured to Missionary life, but have also been reinforced by four *new* brethren. But the latter neither make up in number for the losses sustained, nor can they as yet be reckoned as active laborers, not to speak of the peculiar position, in which two of them are placed, in as much as, being sent abroad on the expense of the jubilee fund, they have to occupy a new field of labor in accordance with the statutes of that fund. Thus we can say: the *seven* vacancies of the past year are to be filled up by *three* laborers only.

Nor can we expect from the future any alteration of this state of things. For it is doubtful, whether some of those Missionaries, who are at home at present, will be able to return to the Mission field, and it seems to us more than doubtful, whether the Home Committee will be able to send us a sufficient supply; the German war and its conse-



quences having very much reduced the continental contributions towards the Mission, and our Committee again finding themselves so deeply embarrassed, as to retard their movements.

This state of things recalls to our mind again and again, that *we must look more and more to India itself for support*, on one hand knocking at the doors of such residents in India, as love the Lord Jesus and from love are able to sacrifice of their substance for His cause; and on the other hand exerting ourselves to procure a sufficient staff of well-trained *native helpers*. Whilst we deplore the gradual diminution of the patronage of our Indian friends, we have with respect to the second point taken a decisive step in advance during the last few years and especially that under review. Not only have we for several years given much attention and labor to training a native agency from our common Parochial Schools through the Middle Schools up to the Catechist Seminary; and made the advancement of the education of our *present* agency a special subject of consideration during the past year and without delay set ourselves to the execution of the plan adopted; but, we have also had the privilege of *ordaining the first native pastor* in our Mission.

It will not be deemed irrelevant to make a few remarks on the **organization of our native agency**, which now approaches the fulfilment of the object in view. The census shows 30 *Christian Schoolmasters* and 11 *Schoolmistresses* at present engaged in our Mission. A large proportion of the former, who have gone through our Middle and Training Schools, are employed for our Christian youth. But the more we obtain well-fitted Christian Masters, the more shall we be encouraged to open our Heathen Schools again, supplanting the Heathen Master by a Christian. Hitherto, however, such attempts have not always met with the desired success. To labour among the heathen about eight or ten *Colporteurs* are continually wandering about. Our *Catechists*, who are teaching in our Mission Schools, preaching to the heathen, and assisting the Missionaries in the care of the congregations, numbered 45 at the commencement of the current year and have since received a reinforcement of 9 new men from the Seminary, which has now begun annually to furnish a fresh supply of well-prepared laborers. Since the

establishment of the latter on its present basis it has been ruled, that our new Catechists in future shall pass an examination according to the standard fixed for the Seminary. But, that such men, especially those of an advanced age, as bid fair to become blessed laborers, though they are not able to pass through a lengthened course of study, might not be excluded from the service of the Mission, our Committee have introduced a *lower grade* of Catechists, whom we designate *Evangelists* or *Assistant Catechists*.

Now out of these Catechists (of the higher grade) one has, in the past year, been selected and *ordained* to be *Assistant Pastor*, or "*Deacon*," using the word in its German meaning. The man selected is our dear brother, *Sebastian Furtado* of Mangalore.\* His ordination has been followed during the present year by that of our worthy veteran Catechist *Paul Chandren* of Malabar. In introducing a native clergy our next purpose is, that such an Assistant Pastor shall relieve a European Missionary from the care of a smaller congregation or portion of a larger one, and thus set him free for more direct Missionary labour. Would to God, that the time might soon come, when we might give up our whole Mission field into the hands of a band of faithful and able native ministers!

Just at the close of the year another office has been added to our native agency. A friend of the Mission at home has presented a certain sum of money to the Committee, to be used in instituting and remunerating an able *native preacher*, who should have to devote his *whole* time and strength to itineracy. Our Catechist *Abraham Mulil* in Malabar has already been set apart for this work and at once entered upon his new duties. Malabar shall, according to the will of the donor, in course of time be followed by Africa, then China, then Canara and lastly Southern Mahratta.

In our **Heathen Schools**, both *Vernacular* and *Anglo-Vernacular*, our census shows a *decrease* of not less than 200 scholars against the figures of the last Report. We cannot and will not hide it, that for several years we find ourselves in a retrograde motion in this branch of our work. The census of January 1863, for instance, contained 513 English

\* See the details in the Mangalore Report.

and 1514 Vernacular scholars; together: 2027 Heathen scholars. It is partly from want of funds, partly on account of the inefficiency of schools under Heathen Masters, that our Committee *ordered* our partial retreat from this field, with the intention to re-occupy it, as soon as we should be able to lead better-trained and more trustworthy soldiers, viz. *Christian Schoolmasters* upon the battle-field. Now in the past year we have *against* our will and most *reluctantly* been pressed further back on several sides chiefly with respect to our Anglo-Vernacular Schools, in consequence of the erection of *Government Rate-Schools*. We trust, our retreat will only be for a time and that we shall soon be able to establish a number of *Vernacular Schools* more efficient, than we have had hitherto.

But as to our **Christian Congregations** there is certainly no falling off. Our census shows an increase of 122 Communicants and 165 Churchmembers upon the sums of the last Report. This encourages us, the more so, as several of the newly baptized in different places may with good reason be only regarded as the forerunners of a larger influx of heathens. Some of the Station-Reports will explain this further.

It is not of great achievements we have to tell; but signs of an approaching harvest appear on different parts of our field of labour. May the Lord of the harvest, who has sustained us in our weakness and blessed us during the past year, continue to reveal to us and through us, that His work will progress "not by human might nor power, but by His Sprit," and that "there is no restraint to the Lord to save by many or by few."

To avoid repetitions, we beg to add a few remarks on the *character* of our Christian Congregations also. All our Station-Reports bear testimony, that the Sunday morning Services are regularly attended, but complain of the irregular attention of the other Services, chiefly on week-days. We are likewise informed, that there is unmistakably a bond of union among them, and has shone forth chiefly during this year of distress in many a self-denying act of charity. Well, these are outward appearances, but they may be regarded as signs and fruits of something invisible. And in this respect suffice it to give expression to our conviction, that we have among us a goodly number of people, in

whom the Lord Jesus liveth and is formed, and to our being confident, that the grace of God, seen in them, entitles us to believe, Christianity has taken so deep a root in the country occupied by us, as to stand, even if we had to retire. Pure Congregations we have none, that is equally true; nor are we allowed to purify them. We have to tolerate a number of people, that bring disgrace upon the holy name they bear. But it is no rare occurrence, for us to witness on the dying beds of some (to us) unpromising Christians, what would lead us to exclaim: "thank God, we did not utterly root them out;" for within the rough and filthy exterior, there was something hidden, of which we had no anticipation, but which was strong enough to save him as a brand from the burning. It becomes more and more evident, that the institution of *Elders*, introduced in all our Congregations, is a blessing and really a help to the Pastors in leading on the people to a more sound and independent life. During the past year a *re-election of the Presbyteries* of all our Congregations was made by the order of the Committee, that each Congregation had formally to constitute itself as a member of the Basel Mission Church; this formality having in view the establishment of a legal basis for the Presbytery in certain eventualities respecting the administration of the Church-funds and others entrusted to them.

## CANARA.

Besides our three Southern Canara Stations, Mangalore, Moolky and Oodapy, we include our Coorg Station Anandapoor also in this District. And in the current year another station in North-Canara, Honore, which had been abandoned for a few years, was resumed and added to the same Missionary District. In the three Congregations of South-Canara the Tulu is the language which prevails. There is however, a strong tendency in the Mangalore Church towards introducing Canarese by and by. Yielding to this pressure we made the attempt to give the Canarese language the first place in our Parish Schools also;

whereas the other labors, not directly connected with the care of the Tulu *Congregation*, have always been conducted chiefly in Canarese. The Mission at the two other stations, Anandapoor and Honore, is simply Canarese.

Among the *general* events of this District we have first of all to mention our annual **District Conferences**, which took place on the 18th and 19th September, in Mangalore. The chief subject of the Conference of the *Missionaries* on the first day was the forming of a plan for systematically promoting the education of our catechists. Mr. Gräter, having laid before the Conference an elaborate exposition of the subject, was appointed to bring his plan into execution; and he set himself at once vigorously to the work. The second Conference, viz. that of the *Elders* (the *Missionaries* included) of the District was chiefly engaged in exposing the improprieties, which still are connected now and then with the betrothals and marriages of our people, and in discussing, what measures were to be adopted to counteract and extirpate such evils. The Lord gave us grace to discuss this and all the other topics in peace and oneness of spirit.

The following day 20th of September, was highly important and memorable in the history of our Mission. It was the day of the *first solemn Ordination of a native for the ministry* in our Basel Mission. (Vide Introductory Remarks, page 14). We subjoin a short description of the solemn service.

It began at 9½ A. M. in our Peace Chapel on Balmattha, which was unusually thronged by members not only of the Mangalore Church, but also of our other Canara Stations. After the singing of a hymn Mr. *Brigel*, the minister of the place, having in a fervent prayer invoked the Lord for His gracious presence, explained to the Congregation, what the new holy office, now to be instituted, meant, and what privileges and duties it implied. Then our native brother *Seb. Furtado* himself entered the pulpit and preached from Matt. 4, 15. 16. Whilst the Congregation sang another hymn, Mr. *Brigel* as the ordinator entered the rails of the communion table, Mr. *Furtado* in the midst of two witnesses, the brethren Kaundinya and Männer, taking his stand in front of it. After another prayer of Mr. *Brigel*, Mr. *Furtado* gave to the large and most attentive assembly a short sketch of his history and God's dealings with him. We select the part, where he related his conversion from Romanism:

"When I was thirteen years of age my Roman Catholic parents sent me to

a heathen School, which, however, was so unpalatable to me, that, after one month's attendance, I entreated my parents to allow me to change it for the Canarese Mission School, then under the direction of the Rev. Mr. Ammann. I had attended the Mission School for one year, when Mr. Kaundinya and the two Messrs. Kamsika (who then were scholars of our English School) joined the Christian Church. This event struck terror into the hearts of many parents, who were sending their children to Mission Schools. And my parents also forbade me to go to that School any longer and sent me again to a heathen and afterwards to a Roman Catholic School. In the latter I learned some prayers, the meaning of which I only partly understood; and when I had committed them to memory, I was admitted to the Lord's Supper. In order to increase my knowledge, I applied for employment in the Munsiff Court and obtained it; but not attaining my chief object to the extent I had hoped, I left it again. When I had tried some other occupations, I at last prevailed upon my parents, to send me again to the Mission English School, then conducted by the Rev. Mr. Sutter. I was then about sixteen years of age. One evening I was standing among a number of heathens in the bazaar listening to the preaching of Mr. Sutter on the vanity of idolatry. Some began to dispute, and Mr. Sutter after having argued with them for a while, suddenly pointed to me, saying: ask this youth, why your idol worship is false. I was quite stunned and in my confusion I made my escape as soon as practicable. But an arrow had entered my heart, which nothing could extract; and the desire arose to become more intimately acquainted with the word of God. Three of my school-fellows had the same desire, and so a short time afterwards we went together to Mr. Sutter, to signify our intention to him. He allowed us to remain in his house. But early on the morrow our parents and relatives crowded round the house and insisted on our return. The three others were persuaded; but to me the Lord gave strength to withstand all the temptations to return, especially those of my mother. I remained with Mr. Sutter. But the following Sunday, on my way to Church, my relatives were lying in wait for me and tried to take me away by force. This was, however, frustrated by the interference of Mr. Mögling, Mr. Metz and the Sub. Collector Mr. Robertson. The latter took me into his house after the service and sent me, escorted by two police-men, the next day to the eutcherry, where my parents also were summoned to appear. On being questioned, whether I wished to remain with the Missionaries, I answered in the affirmative. Whereupon my parents, not being able to prove my minority, were forbidden to use force against me. Under the same escort I was sent back to Mr. Sutter; but as I still feared violence, I asked the Missionaries to receive me into the Orphan School, then on Balmattha. This was granted; but even there I was molested again and again; wherefore I was permitted to join Mr. Mögling on a journey to Dharwar. Meanwhile the agitation having subsided I could after my return safely resume my studies in the English School' etc.

The account of his life, which was listened to with the utmost attention, was followed by an address of Mr. *Brigel* urgently soliciting the intercessory prayer of the congregation and solemnly exhorting him, who was about to receive ordination, to shine forth as an example of love, faith and patience in his holy calling. Then came the ordination itself, performed in Tulu according to the rite of the Württembergian Church, the ordinator and both the witnesses laying their hands upon him, and each of them adding a solemn benediction. Prayer and praise closed the Service. The whole of the large congregation was apparently most deeply impressed and kept up unremitting attention during the very lengthy proceedings. Surely the Lord was in our midst.

At one o'clock P. M. the bell again summoned the Congregation together for the yearly **Missionary Meeting**, when eight or nine addresses both in Tulu and Canarese, by Europeans and natives were delivered. This was likewise an occasion of much blessing and refreshment from above.

As regards **Itinerary** we must first record with much regret, that our District has been deprived of the services of Mr. *Bührer*, who with Mr. *Kaundinya* was exclusively set apart to this most important branch of Missionary labor.\* Nevertheless a great deal of time and labor have been bestowed on preaching tours, especially by Mr. *Kaundinya*, who is by descent, talent and education so peculiarly qualified for this kind of work. Before and after the monsoon he visited Soolya and environs, in December last, being accompanied by Mr. *Ziegler*, the heathen festivals of Subramanya and Dharmasthala, in January of the current year the country to the north-east of Mangalore, especially Kárkalla, and lastly in February and March he traversed the whole coast northwards as far as Gokarna with Mr. *Stokes* and a number of Catechists and Catechist-scholars. The same tour was made at the same season of the past year by Mr. *Gräter* and the majority of the Seminarists. In October last the former (Mr. *Gräter*) with some Catechists, went on a preaching tour to the festival of Talakáweri, where he met with Mr. *Kaufmann* of Anandapoor. Mr. *Hartmann* and Mr. *Männer* preached the Gospel of the Cross on the Oodapy festivals, and the latter accompanied by Mr. *Seb. Furtado* traversed the country as far as Shimoga. Besides, Mr. *Stokes* visited the festivals of Perdoor and

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\* For the reasons vide Mangalore Report.



Hiriadaka, and lastly Mr. *Kaufmann* invaded the Mysore country from Coorg with the sword of the Spirit. From Mr. *Kaundinya's Report* we select the account of an incident, which occurred in *Kárkalla* on one of these tours in January last.

When he was engaged in a serious conversation with some intelligent men of the place (*Kárkalla*), one of them said to him, that they themselves were not very well versed in their *Shástrás*; but as they had a learned Pundit amongst them, would he (Mr. *Kaundinya*) have any objection to hold a public disputation with him? He consented at once to the condition, that *they* would arrange the matter. The afternoon of the next day was agreed upon. He already began to doubt, whether they were in earnest, as they were so long in coming, to accompany him. At last (at 2 o'clock in the afternoon) they came to tell him, that the *Shástri* was prepared to receive him in the large hall of the tank, which belonged to the temple; but having first to perform some ceremonies, he could only begin at three o'clock; at the same time he made them ask Mr. K., not to be offended in case he should be defeated in the disputation. When he (Mr. K.) made his appearance at the appointed hour, he was soon surrounded by a large concourse of people filled with curiosity and after a short interval *Dévendra Joisti*, his learned combatant, stepped in with a number of his friends. After the usual salutation they took their seats opposite to each other in the midst of the large audience. "Without any round about way," Mr. K. relates, "he came at once to the point of discussion, asking me, first to state the tenets of our doctrine. I spoke of the creation of the world by an almighty, allwise, omniscient, just, holy and gracious God, of the creation of man in the image of God, of the fall of man and his redemption through the blood of Jesus Christ. He began the controversy by putting the question: 'how can it be, that man, as a being created by the will of an omniscient and foreknowing God, could rebel against this same God? You must either allow, that God has made a mistake, or that He himself is the author of sin.' My reply was, that, if it was only granted, that God created *personalities*, the possibility of sinning on their part was implied, though in no wise the necessity, nor the necessitation of sinning. If, on the other side, God were (according to the *Shastri's* notion) the author of sin, how could He be the punisher of the same, and that He was such, he also (the Pundit) had consented, and was continually confirmed by daily experience. I then laid the alternative before him which doctrine was more in accordance with the notion of justice, the Christian doctrine, or his own, viz. that of the *Nyāya*, according to which God as well as the souls and atoms were from eternity, and God was not lawgiver, but only judge, not creator, but only fabricator, one who only changes some given material into something else. In the audience there were some Pantheists, who began to grow a little uneasy, which induced the good man to try to make himself the champion not only of his own



system, the Nyāya, but also of the Sāṅkhya, and even of the Pantheism (Adweyta). After his unfortunate digression into the Pantheistic system, in which, however, he found some allies amongst those present, he made his retreat to the defence of his own peculiar system; but when he saw that he did not succeed better than before, he suddenly turned to the audience, asking them to tell, whether they were not satisfied with his explanation. Then rose one and addressing himself to the Pundit said: 'Sir! hitherto you were wont to beat us Pantheists by your Nyāya, but now you have met with your match; now it is for you, to show, whether your system is tenable or no.' He did not, however, mean to side with me by opposing him in my presence; for turning to me he said: 'Don't flatter yourself either so quickly, that you have won an entire victory; there is much left still to be discussed, but there is not time enough for it.' The Pundit took this hint and asked me, how long I intended to stay at Karkalla. When he was informed of my intention to depart early on the morrow, he expressed his regret, that we could not meet oftener. In taking his leave, he begged me, not to take offence, that he had used harsh language in the heat of the argument (for he had sometimes spoken rudely) and expressed his wish, that we should part as friends. I replied, it had not been my aim, to gain a victory for myself, but this was my heart's desire, that the truth of God may conquer, and that all my countrymen may come to the knowledge of the truth which is in Jesus Christ."

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## MANGALORE.

Rev. H. Kaundinya (1851)\*, Rev. G. Burkhardt (1858), Rev. J. J. Brigel (1858), Rev. F. Müller (1861), Rev. B. Gräter (1863), Mr. F. Ziegler (1862), Rev. W. Schnepf (1866). **INDUSTRIAL DEPARTMENT:** Mr. G. Plebst (1851), Mr. G. Pfeiderer (1854), Mr. C. Riehm (1860), Mr. C. Stolz (1863), Mr. T. Digel (1865), Mr. J. Müller (1866).

## CATECHISTS AND EVANGELISTS:

*Jacob Kamsika, Daniel Aaron, Samuel Aiman, Israel Aaron, Elieser Paul, Christanuja Watsa; Suwartappa Watsa, Daniel Ammana, Elias Daniel.*

## CHRISTIAN SCHOOLMASTERS:

*Samuel Sonaca, Albert Putranna, Aaron Aaron, Moses Aaron, Johann Upena, Timotheus Bernhard.*

SCHOOLMISTRESSES: *Julia Michal, Beata Suchitta.*

<i>Communicants</i> . . . . .	488	<i>last year</i>	453
<i>Non-Communicants</i> . . . . .	26	-	34
<i>Children</i> . . . . .	287	-	284
<i>Catechumeni</i> . . . . .	30	-	23
<i>Seminary</i> . . . . .	19	-	19
<i>Middle School</i> . . . . .	22	-	23
<i>Christian Day Schools</i> . . . . .	111	-	106
<i>Anglo-Vernacular School</i> . . . . .	19	-	62
<i>Vernacular Boys' Schools</i> . . . . .	55	-	131
<i>Vernacular Girls' Schools</i> . . . . .	28	-	40

This chief Station of our Indian Mission has, as we stated in last Report, lost the valuable services of its oldest Missionary, Mr. *Bührer*, who in the beginning of the past year was compelled to seek a restoration of his health on the Nilgherries, and has not been permitted to return to his old Station and District. His name now appears on our Kaity Report. We have likewise already mentioned the departure for Europe (in March, 1866) of Mr. *Hauff* and Mr. *Kittel* with their families. The former has found a successor to his post as pastor of the Con-

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\* The figures after the names show their date of active service.

gregation and superintendent of the Station in the person of Mr. *Brigel*, late of Moolky. But the vacancy, which Mr. *Kittel's* departure occasioned in the literary department, is deeply felt, as we have not as yet been able to fill it up. The Congregation with its remote branches, Bolma and Samuga, long ago became too extensive for the supervision of one Missionary, though the pastor was occasionally assisted by other brethren of the Station. It was therefore a seasonable reinforcement, which Mr. *Brigel* received on Christmas day last in the person of Mr. *Schnepf*. (Two months previously another new brother, Mr. J. *Müller*, had arrived from Europe to assist Messrs. *Pfleiderer* and *Riehm* in their mercantile establishment;) and lastly, though certainly not less longed for, was the present, which the same happy Christmas day brought to Mr. *Gräter* in the shape of *Miss Frommel*, who was made Mrs. *Gräter* on the 10th of January last.

But it is not only of bright days we have to record. At the same time Mr. *Ziegler* lay dangerously ill of a most obstinate fever, which he caught on his Mission tour to Subramanya and Coorg, and which brought him indeed to the brink of the grave. But we are happy to add, he is at present steadily, though slowly recovering. Not to speak of minor indispositions,—the fever, which Mrs. *Brigel* had brought from Moolky, returned after an interruption of some months with renewed vehemence and finally necessitated her departure for the Hills.

**The Congregation.** We have had a hard year with our people on account of the dearth. But the Lord has graciously helped us through it. The manifold industrial establishments, connected with the Station, prove chiefly in such times a great aid. Thus it happened, that we had only to assist such people, as were by old age or sickness really unable to work. The Sunday morning Services in the Balmattla Chapel are always satisfactorily attended. We regret, the same cannot be said of other Divine Services, chiefly those held on week-days. But the attendance of the daily prayer-meetings in the first week of January last and the lively interest manifested in them, was encouraging. The pastoral as well as educational work are much impeded and complicated by the *medley of languages*, prevailing in Mangalore. So it has long been found necessary to introduce, besides the peculiar

language of the vast majority of our people, *Tulu*, also *Canarese Malayalim* and *Tamil* in special Services. In addition to this the English Sunday Services have for the most part of the year been held by the Missionaries, till they were relieved by a Chaplain of the Church of England.

Regarding the *increase* of the Congregation Mr. *Hauff* had the joy, immediately before his departure to receive 6 heathens into the Church of Christ, and on Epiphany of the current year we witnessed the baptism of 15 souls, which, however, are not included in the census of this year.

To pass on to the **Educational Institutions** of the Station, we have to mention first of all the **Seminary**, the aim of which is to train native assistants for our *whole* Indian Mission, and which consequently contains *Malayalim*, as well as *Canarese* scholars and teachers. The institution, under its European teachers, Mr. *Burkhardt* and Mr. *Gräter* and their assistant native master Christanuja Watsa, has made steady and uninterrupted progress during the past year. The diligence, proficiency and conduct of the pupils were satisfactory upon the whole. The lessons taught this year, some of which our three classes had in common, were: Introduction to the Bible, Explanation of Isaiah, Explanation of the Epistle to the Galatians in the original, and Explanation of the Gospels; then the English, Greek and Sanscrit languages; and Homiletical and Catechetical Exercises, and Singing. Instead of the first three lessons the table of the present year contains: Doctrine of faith (Dogmatics) and Church History. The rest is the same as last year. Of the 20 pupils, with whom we entered the new course of instruction in the past year, the institution lost one who became almost totally blind and consequently unable to continue his studies. But a goodly harvest closed the year, in as much as the largest class we ever had and will probably have for some years, numbering *nine* scholars, successfully passed the *catechist examination* in January 1867, and were afterwards solemnly set apart for their office by imposition of hands. The native agency of all the three principal Districts, viz. Malabar, Canara and South Mahratta, thereby obtained a most welcome accession, which we have every reason to hope, at least

with respect to a part of them, by God's grace will prove a real and valuable help. The gap, which the departure of this class made in the Seminary, has since been almost filled up again by the admission into the School of 8 new scholars, viz. 2 from the Mangalore Middle School and 6 from that of Tellicherry.

Our **Middle School**, intended for boys from 14 to 18 years of age, has for the second time since its existence reached the full number of its classes, viz. 4., according to the original plan. But the single classes being small, it often was most trying and discouraging to the masters, especially to the active Superintendent, Mr. Fr. Müller, to see the attendance still more reduced in consequence of indispositions of various descriptions continually occurring among the pupils. The course of instruction comprised the following lessons: Sacred History, Catechism, Bible Lessons (Old and New Testament), Canarese Reading (Panchatantra), Canarese Grammar, English, Malayalim, Sanscrit, Greek (only with two or three boys), Universal History, Church History, History of India, Geography, Arithmetic, Geometry, Copy Writing and Singing.

A remarkable instance of a strange delusion occurred among the pupils during the year. A boy, who hitherto was not at all deemed unpromising, during the May-Vacation found his way to his heathen relatives near Moolky. Shortly after he expressed his intention to leave the school, which idea he carried out clandestinely. When one of the teachers went out to seek the lost sheep and found him with his heathen relatives, the boy followed him back to Mangalore without any opposition. Nevertheless he had made up his mind, and no word of serious warning, no loving appeal to his heart on the part of his master, Mr. Müller, nor of the whole assembled Presbytery could shake his resolution of living with his heathen relatives, though he confessed, he was well aware of all the sad consequences of the step. He was, as it were, spell bound, quite an enigma to us. Sorrowfully we saw the deluded child go away, in all probability, to his ruin. We have since heard, that he was seen walking about with a shy look and with the unmistakable stamp of unhappiness on his face.

And what a striking contrast his fate forms with the lot of his neighbor in the class! This poor boy had from an abscess in his leg to endure inexpressible sufferings for several months, but was strengthened from above in patience to lay a firm hold on the Lord. His prevailing sentiment may be expressed by the words he uttered, when he seemed to be dying: "Whether it be that I live or die, I am the Lord's." How great was the joy and gratitude of us all when,

after many human devices had utterly failed and his life had been more than once entirely despaired of, he began to recover quite unexpectedly. It was the Lord's doing.

Of the **Christian Day-Schools**, two of which are in Mangalore itself, and two in the out-stations Bolma and Samuga, we have only to report, that they were regularly conducted, but not always well attended.

But upon the **Anglo-Vernacular School** the long expected blow at length fell. The erection of the Government School deprived our old, we might say, time-honored school of almost all its scholars. 19 names only remain on the roll. We were, however, prepared for this event, and had already adopted a plan to render the course of instruction more simple, making it for Christian boys preparatory to our Middle School and imparting to heathens a solid elementary knowledge, both in Vernacular and English. Mr. *Ziegler*, to whom it was most painful to see himself forsaken by the majority of his pupils, had nevertheless work enough on his hands, in inspecting the schools of the District as School Inspector to the Mission, and laboring for the promotion of the proficiency and efficiency of the teachers.

The *Girls* of both the *Parochial* and the *two Brahmin Schools*, as well as a number of adult women of the Congregation have enjoyed the faithful assistance of the wives of the Missionaries in making and selling their crochet work.

As regards the **Printing Establishment** under the direction of Messrs. *Plebst & Stolz*, we have much reason to thank the Lord for the steady progress during the past year. The number of copies issued amounts to nearly one lackh and is the highest that has ever been produced in the space of a year. Among the publications there are, besides a number of Tracts and Religious books in Canarese, Malayalim and Tulu, several new or newly edited School-books prepared by our Missionaries for the Educational Department of the Madras Presidency. Another publication is the first part of a Canarese Commentary on the Old Testament, which is to be continued.—We are, this year also, greatly indebted to the *Religious Tract Society, London*, for their liberal grants of paper, which alone enable us to sell our religious tracts and books at such cheap rates, as make them accessible to all.

On the 14th December the 25th *Anniversary of the Press* was celebrated in a simple way in its premises. The proceedings were opened by the pastor of the Congregation, Mr. Brigel, who acknowledged the help, derived from the working of the press in the evangelization and education of the people, and concluded with the wish, that the press may never lose its character as a *Mission Press*. After this, addresses were delivered by both the managers, Mr. F. Müller and two foremen of the establishment, in which expression was given to feelings of gratitude for the Lord's blessing, under which the establishment had developed itself from a very small beginning to its present state amidst many difficulties, and to the desire, that it shall, as in the past, in future also be and remain serviceable to the spreading of the truth.

It will not be irrelevant to insert a brief extract of a letter from our native Missionary, Mr. T. Costa, in which he makes an interesting comparison between the present and past of Mangalore, on the occasion of a visit in last year to his native town, where previously to his transfer to Europe he was studying in the Catechist Class under Mr. Weigle. "I remember well, he says, how much we wondered, when the late Mr. Weigle in preparing for a journey to Bombay on our asking, what was his purpose in going, answered; 'to bring a printing press.' Chapakhany he called it, a Sanscrit word, which sounded most mysteriously in our ears and produced strange thoughts in our minds of the book-making machine. At last the looked for lithographic press arrived, and began to work. The towns-people came in multitudes to look at the wonderful thing, at the working of which they were amazed. How few books had we, before the press came! a part of the New Testament and a few tracts,—that was all. And these were badly translated, badly printed and difficult to be obtained. Now what a change has this press wrought!"

## LIST OF BOOKS

Printed during the year 1866 at the Basel Mission Press.

### *a. In Canarese.*

	Size.	Copies.	Pages.
History of India, 2nd edition . . . . .	12°	1000	426
do. England do. . . . .	"	1000	429
Second Book of Lessons, 2nd edition. . . . .	"	2000	132
Third do. do. . . . .	8°	1000	248

	Size.	Copies.	Pages.
Manual of Geography . . . . .	8°	2000	428
School-Grammar, 3rd edition . . . . .	16°	2000	135
Old Canarese Grammar . . . . .	"	1000	104
Commentary on the Genesis. . . . .	8°	1000	174
I. Book of Lessons (Bombay) 1. . . . .	16°	6000	39
do. do. 2. . . . .	"	6000	39
III. do. do. 2nd edition . . . . .	12°	6000	130
Criminal Rules of Practice . . . . .	8°	600	88
Æsop's Fables, 3rd edition . . . . .	16°	3000	214
Hinduism and Christianity contrasted . . . . .	"	2000	136
Madagascar, its Missions and its Martyrs . . . . .	12°	2000	49
Canarese Almanac for 1867. . . . .	8°	2500	64
Christian Names in Canarese . . . . .	12°	200	22
History of Little William . . . . .	"	2000	48
The Way of Salvation . . . . .	16°	2000	36
The Man that killed his neighbours . . . . .	"	2000	54
The Way of Wisdom, 9th edition. . . . .	"	4000	16
Second Catechism of Canarese Grammar, 4th edition "	"	6000	64
Krishna and Christ compared, 2nd edition . . . . .	12°	6000	82

*b. In Malayalim.*

Gospel Songs, 2. Part. . . . .	16°	2000	40
History of the Reformation in Germany . . . . .	12°	2000	104
Bible History 1 . . . . .	8°	1000	21
do. . . . .	12°	2000	25
The Sure Way, 2nd edition . . . . .	16°	3000	28
The Incarnation of Christ, metre, new edition. . . . .	"	6000	16
Malayalim Almanac for 1867 . . . . .	8°	4000	64
Colenso's Arithmetic, part II. . . . .	12°	1000	210
Answers to the Examples . . . . .	"	300	33
School-Panchatantram . . . . .	8°	2000	212
Malayalim Spelling and Reading-Book . . . . .	"	6000	43

*c. In Tulu.*

Second Catechism, 2nd edition . . . . .	12°	1000	30
Selection of Scriptural Sentences, 4th edition . . . . .	"	500	134

*d. In English.*

26th Report of the Basel Mission, Society . . . . .	8°	1200	84
		93,300	4201



In the closest connection with the Press stands the **Publishing Business** of Messrs. *Pfleiderer and Riehm*, which furnishes all our stations with its books and tracts, irrespective of a considerable retail business. The extension of it during the last year (from July to July) will be shown by the following figures:

### The Sale of Canarese, Tulu, and English Books and Tracts,

Sold at the Mangalore Shop, detail, amounts to 7621 Copies.

Sold through 2 Colporteurs in this District	2873	"
" " the Depot at Moolky	606	"
" " " " " Oodapy	510	"
" " " " " Mercara	1283	"
" " " " " Anandapoor	619	"
" " " " " Hoobly	2049	"
" " " " " Bettigherry	1435	"
" " " " " Gooledgood	536	"

Total 17532 Copies.

### Malayalim Books and Tracts were sold

at the Mangalore Shop	524	Copies.
through the Depot at Cannanore	1634	"
" " " " Tellicherry	1118	"
" " " " Chombala	982	"
" " " " Calicut	1673	"
" " " " Codacal	280	"
" " " " Palghaut	4225	"

Total 10436 Copies.

This shows a sum total of 27,968 Copies of our own publication disposed of; of these 20380 are books of merely Religious contents and the rest (7588 Copies) are Christian School-books. All these figures are irrespective of the sale of books from the *Depots of other Societies*. The Mangalore shop alone sold 7529 Copies of such books, among which there are 668 Copies of the *Bible and portions of it*. Thus the grand total of the whole sale of books from the Mangalore Central Depot amounts to 35,497 Copies. This is an increase of 6922 upon the unusually large total of last year's account. We are confident, that such a vast spread of divine truth, which is the same under the dif-

ferent forms, in which it has been offered, cannot be lost upon the thousands of people, who appropriated it. On this occasion we desire to tender our gratitude to the *Madras Bible Society* for the substantial aid and encouragement given to us in entrusting us with several Bible Depots and in remunerating a number of Colporteurs under our direction.

The Weaving Establishment, which, like the Printing and Mercantile Establishments, affords to a large number of our Christians their subsistence, under Mr. Digel's direction has not only supported itself, but left a fair balance in hand.

### MOOLKY.

Rev. A. Männer (1857), Rev. F. Traub (1859).

NATIVE DEACON: Rev. Sebastian Furtado.

CATECHISTS AND EVANGELISTS:

*Leonhard Shiri; Josua Josua, Johann Philipp.*

SCHOOLMASTERS: *Samuel Swarnamuckhee.*

SCHOOLMISTRESSES: *Esther Jesaia, Naomi Jesudasi, Martha Shantava.*

<i>Communicants</i> . . . . .	138	<i>last year</i>	138
<i>Non-Communicants</i> . . . . .	7	-	9
<i>Children</i> . . . . .	175	-	169
<i>Catechumeni</i> . . . . .	19	-	8
<i>Girls' Boarding School</i> . . . . .	49	-	52
<i>3 Christian Day Schools</i> . . . . .	48	-	43
<i>Heathen Day Scholars</i> . . . . .	10	-	5

Small as the *personal staff of Missionaries* of this station is, it has nevertheless undergone perpetual changes. In January 1866 Mr. *Brigel* left Moolky for Mangalore and Mr. *Traub* (formerly of Oodapy) succeeded to his place. But his health was already under-

mined, and soon broke down entirely. As early as March he found himself compelled with his poor newly married partner to leave his new station, and spend the monsoon in the dry climate of South Mahratta. On the 30th of October he returned to Moolky, though not sufficiently recovered. As we feared, his health failed a second time, and he has consequently left his station for good, and the girls, which so short a time previously, had been entrusted to him. He is now on the Nilgherries, and intends, if the Lord blesses his stay there for his recovery, with the consent of the Committee to settle permanently in the more congenial climate of Southern Mahratta.

Moreover Mrs. *Männer*, on whom the sole care of the girls' Orphan Institution now devolved, soon proved delicate in health. Having suffered from fever, she returned somewhat strengthened from a short visit to Agombey. May it be lasting, especially as she is with her husband again left alone on the station. We are afraid, both of them may be over-burdened. Help should be procured anyhow.

It is true one part of the Missionary labor has been taken from European shoulders by the institution of a *native ministry* (*deaconry*) in the out-station *Uchila*. Thereby this portion of the Moolky congregation in the charge of Mr. *Seb. Furtado*, the new Deacon, has obtained a more or less independent position, and has for instance received its own Presbytery and so on. We hope the whole of this arrangement will prove an occasion of much blessing from above.

But we often feared lest another part of the Mission-work might be seriously injured through the paucity of laborers. Our last Report contained an account of the family of a Bhoota-priest, residing in *Santoor*, who had entirely broken off the shackles of heathenism and longed to be admitted into the Christian Church; but, anxiously as Mr. *Männer*, as well as ourselves, fixed his looks on that promising spot, he was unable to lead them forward, and give them a regular baptismal instruction. Thus none of them, though they are no longer in any connection with idolatry, could as yet be baptized. Almost the only thing we could do for them was, in fervent prayer to commend them into the hands of the Lord, that He might keep them in this long hour of temptation. And indeed it was no small temptation, exposed

as they were to all the petty molestations, which a little village-tyrant can practise upon his adversaries. But we are happy to say, that they have stood the test, and are still of the same mind as they were a year ago. Moreover, the father of another family has in like manner abandoned idolatry and is longing to receive Christian instruction and baptism. And we are further happy to state, that now a means has been found at last, to give to their souls, what is due to them.

Besides those mentioned above, there are a number of people, who cease not to speak of soon joining the Church. "If you like it, I will give you my promise in writing," one of them would say; "as soon as my mother will have expired, I will certainly join you. She is bowed down by age; in this state I cannot leave her; neither will she come with me." And again: "If you only visit us twice or thrice a month, what does this profit us? For as long as you speak we have the desire to become Christians; but when you are gone, we forget, what you told us; for we only hear our own words."

The **Girls' Orphan School** could not but suffer under the disadvantage of the frequent changes in the superintendence. But the Lord has spared us any other interruption, so that the regular order of instruction and daily life was in no wise interfered with. Two of the girls have been called away by the great Shepherd to Himself. In both cases it was quite an unlooked for event; for they were taken after a few hours' sickness. The deeper was, we trust, the impression which was produced upon the minds of the surviving girls.

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## OODAPY.

Rev. R. Hartmann (1859), Rev. W. Stokes (1860),

Rev. E. Schweizer (1866).

CATECHIST: *Theophil Aiman.*

SCHOOLMASTER: *Benjamin Ananda.*

<i>Communicants</i> . . . . .	81	<i>last year</i>	65
<i>Non-Communicants</i> . . . . .	8	-	3
<i>Children</i> . . . . .	106	-	98
<i>Catechumens</i> . . . . .	6	-	8
<i>Orphan Boys' School</i> . . . . .	46	-	50
<i>Training School</i> . . . . .	3	-	3
<i>Christian Day School</i> . . . . .	20	-	13

This station has in the early part of the past year lost the service of Mr. & Mrs. Traub, who were transferred to Moolky, and of Mrs. Ammann, who was compelled to return to Europe. Against these losses it has received a reinforcement in Mr. Schweizer, who arrived from Europe on the 31st October. This station, situated as it is in one of the central places of idolatry is of the highest importance. We only regret, that the hands of the two active brethren, being engaged in the supervision of the Orphanage, and congregations (not only at Oodapy, but chiefly in the remote outstations Gudde and Shirwa), were not free enough for an energetical combat with idolatry, so proudly and powerfully reigning round about. Nevertheless a change for the better in the manners of the population of Oodapy is undeniable in comparison with the state of things a few years back. For now the Missionary is allowed to deliver his message undisturbed in the midst of the temples of the idolatrous town. The presence of the "padres" seems to have been acknowledged as a fait accompli.

The small Christian **Congregations** of Oodapy and Gudde were regularly attending the Divine Services, with the exception of some members, who for other reasons also have grown ripe for exclusion. Whereas we have reason to rejoice at the growth in grace and knowledge of some thoughtful members, we find it on the other hand most difficult in our Sermons to attract the attention of the ignorant women, and are

often tempted to think it a useless business to speak to their hearts. Nevertheless we had the privilege lately of observing on the dying bed of one of the poorest and apparently dullest women of the Congregation, that she had borne the gospel of the Lamb of God in her memory and heart, and rested her faith on it. On the last Sunday of the year 7 *heathens*, viz. 5 adults and 2 children, were added to the people of God by holy *baptism*.

The infant Church at *Shirwa*, the birth of which we recorded in last Report, may justly be called promising. The little flock there have given much joy to the brethren by their consistent and steady walk according to the gospel.

A good example of a Christian wedding-feast was given to the heathen neighbours, one of the youths, who was baptized in the preceding year, marrying the daughter of a respectable elder in Gudde. As at the celebration of the baptism, so on that occasion also, the court-yard of one of those peasant families served as a chapel, being thronged by a cheerful congregation from the neighbouring Christian settlements, among which a number of merry boys of the Oodapy Orphanage were conspicuous. Although the new Christians of that remote place are deprived of the intercourse with other Christians, the wedding party knew exceedingly well, how to combine Christian order with the custom of the country, and gravity of manner and mind with the cheerfulness becoming the occasion.

The **Boys' Orphanage** under the able superintendence of Mr. *Hartmann* is in a prosperous condition, though it has been visited by a succession of maladies, especially typhus fever, at one time ten to twenty boys having been prostrated thereby. But the Lord be praised: not one fell a victim to it. It is no easy task, to bring up a number of such boys, as a large proportion of them have been snatched, as it were, from the most abject conditions, and there is no end of changes among the inmates of such an institution. Out of the fifty, who appeared in last year's Report, not less than 20 have since left the School, and have been replaced by nearly an equal number of other boys. Of the former a part only, having finished the stated course of instruction and received confirmation, have entered either into our industrial establishments as apprentices, or into one of our higher schools at Mangalore. The rest have prematurely been taken away by their parents without any fixed

design. The School is also an arena of exercise for three former pupils of the Middle-School to be practically trained for the profession of *Schoolmasters*.

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### HONORE.

Rev. J. Deuber (1866), Rev. Th. Walz (1866).

We are glad to see this Station reappear in our Reports, after, from a variety of causes, it had been abandoned again and again. We hope its occupation will now be permanent. It once had a Christian Congregation, consisting, however, of strangers to the place (for the most part Tamil and Tulu people). It further had and still has its Chapel, formerly erected by the beneficial exertions of an old and zealous friend of Missions. Yea some first fruits had been gathered in from among the inhabitants of Honore itself, though upon the whole the population showed much aversion to the Gospel, preached there by the late Mr. Ammann and others. But in the last years many a sign of life appeared, so that we gladly hailed the decision of the Home-Committee, that a portion of the jubilee fund gathered in the year 1865 (the fiftieth year of our Society's existence) should be devoted to occupy permanently the then deserted Honore. In accordance with this plan the two above mentioned brethren, were sent out in the end of last year, and after having commenced the study of the language in Mangalore, proceeded as soon as practicable to their destination. Of course, they cannot be expected to have set themselves already to Missionary work, or to accomplish much during the current year beyond studying the language. May the Lord meanwhile prepare the soil to receive the seed of life!

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## COORG, ANANDAPOOR.

Rev. O. Kaufmann (1853), Mr. F. Hahn (1857).

SCHOOLMASTER: *Theodor Chaingy.*

<i>Communicants</i> . . . . .	69	<i>last year</i>	80
<i>Non-Communicants</i> . . . . .	7	-	6
<i>Children</i> . . . . .	58	-	61
<i>Catechumeni.</i> . . . .	8	-	10
<i>Christian Day School</i> . . . . .	18	-	17

In the last year also the *European residents* of the station were more or less troubled with fever and other indispositions, which necessitated a lengthened stay on the coast of *Mr. & Mrs. Hahn*, and prevented *Mr. Kaufmann* again and again from proceeding on preaching tours.

The *building of the Chapel* at length began after last monsoon and has since steadily, though amidst manifold difficulties, progressed under the superintendence of *Mr. Hahn*.

The **Congregation** has received an accession from the heathen of two adults and three children.

It was a sense of gratitude for assistance rendered to him by *Mr. Kaufmann* in some accident, that brought one of the baptized adults first into contact with the Christians; and a dangerous disease, which brought him to the brink of death, ripened in him the desire of being baptized in the death of Jesus. Soon after his desire had been granted, he recovered. And now his family also apply for admission into the Christian Church.

The other adult neophyte came in the company of her husband, and at first for his sake only. The latter had previously, during *Dr. Mögling's* time, been searching after truth, had long been favorably disposed to Christianity and maintained a continual intercourse with the Christians. But to come to a full decision, the heathen themselves were to be partly instrumental. For when one day he came to pay the usual idol's tax, he was refused admission into the temple by the elders of his caste, on the ground, that by his intercourse with the Christians he was unclean. This disgrace suffered for the name of Christ matured in him the determination to cast in his lot with His despised followers. But alas! before he executed it, he fell sick; on his urgent request he was brought into the Congregation; but though he was able for sometime to receive baptismal instruction, his end was at hand and that nearer than we thought. To our great sorrow he died so unexpectedly, that we could not give him the sacramental



comfort for his dark path, which, however, we hope, has been brightened up by the presence of the Overcomer of death.

Mr. Kaufmann has paid about 21 *visits to the Markets of Virajendrapett* and besides, for months past, weekly visits to the shops and huts of *Siddhapura*. Fatiguing and exhausting as it is to preach in an open market-place, alone, unaided by a Catechist, yet it was encouraging to Mr. Kaufmann, never to be in want of a considerable auditory, especially in Virajendrapett. He finds an improvement in this respect, when compared with former years. But alas! of an apparent fruit of the preaching, of repentance and conversion, there is as yet nothing to record.

At length we succeeded during this year in bringing our *Parochial School* into a good working order. After it had broken down in the preceding year in consequence of the sickness and final removal of the schoolmaster, we obtained a pupil of the training school, before he had finished his course. But he has exerted himself and thereby produced satisfactory results.

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## II. SOUTHERN MAHRATTA COUNTRY.

In addition to the losses in the personal staff of Missionaries, which we mentioned in last Report, viz. the return to Europe of Mr. *Albrecht* late of Dharwar in January 1866, and of Mr. *Kies* in March 1866, we have now with a heavy heart to record another loss of a different and extremely painful nature. None of us ever dared to doubt the Christian sincerity of Mr. B. (a brother Missionary), though those who had the closest intercourse with him, perceived a cooling down of his spiritual fervor, which they, however, accounted for by the peculiar circumstances, in which he had been placed for several years. But

in November last we were startled by the grievous discovery, that our poor brother had fallen deeply into carnal sins, and was consequently suspended at once from all service in connection with the Mission and hurried away from this country. Sore is the wound inflicted on our hearts and mischievous the stumbling block thrown in the way of Christians and heathen. Oh that the Lord may have mercy upon the poor sinner, and upon us, and heal the grievous wound. May this bitter and humiliating experience make us all more vigilant against the old enemy, who as a roaring lion walketh about seeking whom he may devour! and may God's people, perceiving the fragility of human instruments, learn to trust more fully in God, who alone is trustworthy.

Painful likewise, though in a different sense, is to us the departure of our dear brother, Mr. *Würth*, who after an uninterrupted and faithful Missionary labor of 21 years, finds himself compelled by failure of health to revisit his native country. He could not for a long time be reconciled to the thought of leaving his field of labor so much endeared to him; two years ago, he allowed his partner to return home alone, and in the hope, that he would recover his health on the Nilgherries last year, he made her prepare herself for a return to India. But at length it became only too evident, that even the Nilgherries could not restore him so as to enable him to resume his labor again. He is embarking just now (March 1867) for Europe. May the Lord bless him for his labor of faith and patience. For it was his lot, to spend his strength on a barren field, which only now begins to blossom; and it may happen in his case, that one soweth and another reapeth; but both, he that soweth, and he that reapeth, will rejoice together.

As regards **Itineracy** the Missionaries of this District were too much reduced in number, and consequently too much engaged in the work of their respective stations, to be able to travel to great distances. But every station endeavoured to execute at least *one* lengthened preaching tour, besides filling the neighbourhood with the gospel of Christ. Mr. *Krauss* only (of Dharwar) had so much leisure as to spend ninety days of the year on preaching tours in different directions. In a village named *Mankwada*, 6 miles south of Hebsoor, he made the

acquaintance of a most *curious heathen sect*. An extract of his account may perhaps interest our readers:

Twenty years ago the Rev. Layer and other Missionaries of Dharwar and Hoobly had again and again proclaimed the word of God at that place. A *Lingaitic chief-priest* appears to have interested himself in the Gospel and read it. But his carnal, worldly and proud mind prevented him from attaining to the knowledge of Jesus Christ. Thus he came to the fantastic idea, that he himself was an incarnation of Jesus Christ and made his disciples adore him as such, whilst the worship of the Linga and caste-distinctions continued to be observed. Moreover, he gave the daughter of one of his followers the name of Mary, and made her rock him on her knees like a babe (though he numbered double the years of her age), recollecting, he said, that he had been amused in the same manner by his mother, the Mary of the New Testament. However absurd and mad all this may be, he found followers enough, and when he died a few years ago, his successor had him buried in the precincts of the temple, erected an altar over his grave, and arranged a handsome room, where they might worship him daily. Yea a festival was instituted in his honour, and thousands of people are said to have crowded to his shrine on the occasion of this feast during the past year.

"When I arrived," Mr. Krauss relates, "at the village, and in my address called upon them to believe in Christ, the only Redeemer from sin and hell; one of my auditors came forward and declared solemnly: 'we have all long believed in Jesus Christ and trust to be saved by Him.' When I pointed to his Linga-box, which he wore over his chest, and said: what was the use of this, if he really believed in Christ, he replied: 'Jesus Christ himself has allowed us to wear it, though nothing is written of it in the New Testament.' Upon my asking: 'who that Jesus Christ was, who had given them such a permission?' he declared: 'the only true Jesus Christ, the Redeemer and Instructor of the world, who played with his mother Mary, and lies buried yonder in our convent.' I was astonished at the tenacity, wherewith these bigoted and deluded people adhered to their errors.—I met also with the father of the above mentioned Mary, who questioned me with much concern about Mr. Layer and said: he (Mr. Layer) had told him the word of God very often; but his heart was now quite hardened; he could not comprehend anything. It was quite indifferent to him, whether he should get to heaven or to hell; if he only would be, where his priest, his Jesus Christ, was, he would be satisfied. But whether the latter was an impostor or no, was equally indifferent to him. In this way he spoke. The poor man evidently has no peace in his heart and is tortured by the reproaches of his conscience; nor does he deny this at all. He hung always about me during the two days of my stay there. How much was I grieved, that I did not succeed in bringing more light into his darkened heart."

## DHARWAR.

Rev. F. Krauss (1860), Rev. T. Costa (1861).

TEACHERS: *Annachary, Kalla, Dadajee.*

<i>Communicants</i> . . . . .	13	<i>last year</i>	13
<i>Non-Communicants</i> . . . . .	2	-	0
<i>Children</i> . . . . .	16	-	15
<i>Anglo-Vernacular School</i> . . . . .	65	-	32
<i>Vernacular School</i> . . . . .	46	-	40

This Station, the most barren of all our stations, if the town of Dharwar itself is regarded, showed no sign of life during last year also. Another year has passed without a single soul having joined us from the heathen, except a little girl, who was given over to our care. This state of things going on year after year, depresses our souls. Nor have the *Christian Congregation*, small as they are, helped much to enliven the courage of the brethren, as not less than three members had to be excluded from the Lord's Supper in the course of the year. Meanwhile the two Missionaries of the place have continued, the one, Mr. *Krauss*, to preach Christ (who alone brings light out of darkness), to the heathens of the neighbourhood, and at a distance, besides having the care of the few Christians; and the other, Mr. *T. Costa*, to lead the young of Dharwar to the great Friend of children, in the Anglo-Vernacular and Vernacular Schools, which he superintends; whilst they have to tarry for the time, when in Dharwar also the wilderness begins to blossom and the dead bones to shake.

A *personal pleasure* fell to the lot of both the brethren, in as much as Mr. Costa had the joy to marry a daughter of a much esteemed native minister (the Rev. Mr. Modak) in Bombay in May last, whilst Mr. Krauss led a daughter of the Rev. Layer, once stationed in Dharwar itself, to her old home, after having had his wedding celebrated in Mangalore in November last.

That Mr. and Mrs. *Albrecht*, from failure of health, were forced to leave Dharwar and India in the earliest part of the past year, we have already mentioned in last Report.

The regularity and efficiency of the **Anglo-Vernacular School** has

been much impaired, we fear, in consequence of its Superintendent and Head-master, Mr. *T. Costa* having been obliged to absent himself for several months. Though our brother expects, that the current year will bring no such interruptions, there are other reasons, which make him fear, that his school also may be involved in the same struggle as most of our other English Schools. Hitherto it had prospered, as we had a number of talented Brahmin boys, most of whom had been attracted by a Brahmin master. Thus our School easily competed with the Government School, and we believe was generally prized. But on one hand, the best scholars have finished their course of instruction and will not likely be replaced by an equal number of talented boys, especially as the above mentioned Brahmin master had lately to be dismissed. On the other hand the Government School, as we are told, is to be raised to a higher standard by means of more liberal salaries being granted to the teachers, so that we doubt, whether we shall be able to keep pace with it. For to obtain efficient masters has ever been our one great difficulty.

Meanwhile, every opposition to the Bible lessons, which have been introduced in the preceding year, has vanished; and the boys seem to like the lesson, though they gave sometimes expression to their grief, that their whole manner of thinking was upset.

The **Vernacular School** has suffered from repeated changes of teachers. But the present master, formerly a pupil of our English School, has succeeded in gathering 60 boys in all (since we drew up our census). We have only to regret, that he is of a low caste, and on this account the higher classes raise objections to attending his school.

## HOOBLY.

Rev. J. Huber (1857), Rev. J. Mack (1858).

## CATECHISTS AND EVANGELISTS:

*Paul Nagappa, Christian Chinnappa, Johann Gooroosiddha;  
Jonathan Hawala.*

SCHOOLMISTRESS: *Salome.*

<i>Communicants</i> . . . . .	65	<i>last year</i>	57
<i>Children</i> . . . . .	75	-	71
<i>Catechumeni</i> . . . . .	1	-	14
<i>Boys' Boarding School</i> . . . . .	25	-	22
<i>Christian Day Scholars</i> . . . . .	17	-	16
<i>English or Middle School</i> . . . . .	24	-	30
<i>Heathen Vernacular Schools</i> . . . . .	80	-	80

The dearth of provisions, under which all our stations labored more or less, lay heavily chiefly on the *Christian Congregation of Hoobly*, as the latter, for the most part, consists of peasants, who are entirely dependent for subsistence on the produce of their very limited fields, and are consequently reduced to extreme want by any failure of the harvest. We passed, however, through the distress easier, than we dared to hope, in consequence of the charity of our Coast Congregations.

But arid as our fields were far and wide, spiritually the past year cannot be called a dry one. Our Christian Church received a goodly *accession from the heathen*, eight persons having been baptized in the main-Congregation, and nine in the outstation *Unakallu*. We cannot refrain from inserting the history of the conversion of one of the new members, as briefly as possible.

It is now  $2\frac{1}{2}$  years, since one of the most influential men of the village *Unakallu*, who was earnestly searching after truth, pointing to one of his friends Ramachandra, said to the Missionary: this man will be sure to make an excellent Christian, if he can be won over; for there are all the conditions of a good Christian latent in him. This opinion was afterwards fully confirmed, when we ourselves made his acquaintance. We found in Ramachandra a man, who combined a great clearness of intellect with great simplicity of heart and

honesty of purpose. And really from our first acquaintance with him, he opened his heart fully to the influence of the Gospel and to that of the Missionary. But there was one great draw-back, viz. that he was involved in a protracted law-suit. For he was the disciple of the head-man of his caste, and as such was to be the successor to his dignity, as well as to the ownership of a convent and extensive estates. Now after the decease of the said head-man his claims were disputed by two relations of the deceased, viz. by a youth of 26 and by the guardian and grandfather of a boy of six years (in his name). This was the occasion of a most expensive law-suit, which was first decided by the lower courts in R.'s favour, but on appeal to the higher court it was reversed, to his great surprise, in favour of the boy. The shock was great, as he had been deeply involved in debt in carrying on the suit; and fearing, on this account, the debtors' prison, he saw no other way before him, but to begin the suit again, however weary he was of law. He had long most anxiously waited for the end of the business, in order to join the Christians. But now a severe struggle arose in his mind, and resulted alas! in the resolution, that it had become impossible for him to become a Christian. Our bright hopes seemed utterly frustrated. But the impression made upon his heart could not be eradicated, however much he tried; and the mere thought of us, he afterwards confessed, was like a sword piercing his heart. The law-suit, meanwhile, quite unexpectedly took a favorable turn, both parties agreeing, that Ramachandra should be heir and successor, but should cherish and nourish that boy during the time of his minority. Thereby the chief obstacle to his openly renouncing heathenism was removed, but his fervor had passed away during the delay. Moreover, the compact had thrown another impediment in his way; for by joining the Christians it would have been impossible for him to give the boy (who was a heathen) food; and he was in dread of occasioning thereby a renewal of the suit. In short we had given him up. But how wonderful and glorious are the Lord's doings. Both those obstacles, the inward and outward, were quite unexpectedly removed. In the first place the grandfather of the boy, for so many years his rival and adversary, being struck by the word of God, came and entreated for himself and grand-child reception into the Christian Church. But the inward obstacle was not so easily overcome. As soon as the grandfather had felt the power of God's word, he endeavoured to reach the heart of his old adversary. For this purpose he would sit down at the door of his house, and read his New Testament in so loud a voice, that every word fell distinctly upon the ear of Ramachandra, who lived just opposite. This was the right means. The Word, so long acknowledged as God's own word, and yet despised and evaded, but now heard from the mouth of his enemy, made him utterly uneasy. At the same time the Lord helped him, laying His hand upon him by a severe sickness, during which he went so far as to implore the counsel and comfort of the Missionaries again; and with the best resolutions he arose from his sick-

bed. But he again tarried and wavered. At length the day came, when he could no longer kick against the prick. It was Christmas day 1865. All day he was agitated by unaccountable uneasiness and distress which he tried to dissipate and reason away, but in vain. At ten o'clock in the night he knocked at the door of the Evangelist, located there, whom he had hitherto purposely avoided. The Evangelist, of course, was astonished at the appearance of this visitor at so late an hour, but at once perceived the importance of this decisive moment, and gave him the right explanation of his uneasiness, conversing with him till late in the night. In that night his decision was made and on the morrow publicly and courageously declared; thenceforth he was proof to every persecution, threatening and enticement, without wavering. He placed himself with his old rival and his little ward under baptismal instruction, and they were subsequently joined by the above mentioned youth of 26 years and a woman with 3 children. All these received holy baptism on the 11th March 1866. Ramachandra's Christian name is *Shantappa*; he is about 30 years of age and now does the work of an Evangelist voluntarily, zealously and gratuitously.

In September last an elderly man with his son of about 30 years signified their determination to become Christians. But this event was an occasion of much sorrow and grief. The son, till then appointed to administer to the main-idol of the village, shortly after he joined us, complained of a burning pain in his stomach, became dcranged in his mind, and was brought into the lunatic hospital in Dharwar, where he died in a few days, without recovering consciousness. His medical attendant there expressed a strong suspicion of his having been poisoned, thereby confirming, what we feared from the first symptoms. The wife of the deceased, on his joining us, had at once separated herself from him and manifested her anger in various ways. Their estate, which supplied them richly with their subsistence, was registered in the name of the children of the deceased,\* and is now claimed by the widow in the name of the children, whom she has retained in her charge. Thus the old man, who has since really been baptized, is in jeopardy of losing his whole property in consequence of the sudden death of his son. This melancholy occurrence has deterred many inhabitants of Unakallu, who were near the kingdom of God. But although the hoar-frost blights one harvest, we are entitled to hope for another.

In *Hoobly* itself there is still a hard soil. Eight heathens have been baptized there, but they are not natives of Hoobly, being emigrants from Hawala. Meanwhile, this word of the Lord affords us comfort and hope: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, *he knoweth not how.*"

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\*This is not uncommon, and is done in order to secure the proprietorship for the children.



The **Boys' Orphanage**, has prospered. It is not surprising, that children who come from such destitute and depraved circumstances, as many of them do, should give to their tutors a great deal of trouble by their conduct, their evil customs and their dullness of intellect. The 7 boys of our own Congregation who attend the Orphanage as day scholars, are altogether sharper than the majority of the others.

The **Anglo-Vernacular School**, being intended, at the same time, to give to a few Christian boys the necessary preparation for the Seminary, has taken up a good deal of religious instruction in its table of lessons. Nevertheless it had an encouraging attendance of *heathen* boys also, till the end of the year, when the number of scholars suddenly fell off. This was owing partly to the negligence of a master, who was then dismissed, and to the simultaneous erection of Government Rate-Schools.

The latter event told likewise upon our **Vernacular School**. Such Rate-Schools cannot but have the vantage-ground over us. For when Government raises the land-tax by  $\frac{1}{16}$  for educational purposes, parents will of course send their children into the school, for which they had to pay, especially if the new masters, as we are told they have done at some places, go from house to house to compete for scholars and, in order to attain their end, raise suspicion against the Mission-Schools, where, they say, the scholars only read Padre's books. Well we would gladly leave to the Government the task of educating the people, if their Schools would be really neutral in practice, as they are in theory. Every thing depends on the masters and superintendents; and in reality we fear the amount of opposition against the Mission Work manifested in Government Schools is greater than the help, which the spread of knowledge must of necessity render to our work. We had, however, the satisfaction, of receiving back into our Vernacular School a number of such deserters, so much so, that the same number appears in our present census, as in the former.

We have still to mention the newly erected *Book-shop* in the town, where Canarese, Mahratti, and English Tracts and School-books of every description are offered for sale.

## BETTIGHERRY.

Rev. G. Würth (1845), Rev. W. Roth (1857).

CATECHIST: *Paul Badawa.*

SCHOOLMISTRESS: *Johanna Rosario.*

<i>Communicants</i> . . . . .	20	<i>last year</i>	18
<i>Non-Communicants</i> . . . . .	2	-	0
<i>Children</i> . . . . .	39	-	42
<i>Girls' Boarding School</i> . . . . .	25	-	24
<i>Christian Day School</i> . . . . .	6	-	8
<i>Heathen Vernacular Schools</i> . . . . .	85	-	0

The double loss of so different a nature which the personal staff of the Missionaries has suffered, has been already recorded in the general part of this District. Mr. *Roth* is left single-handed at a place, where present circumstances especially require the strength of more than *one* man.

The **Girls' Boarding School** has given very much sorrow and trouble during the past twelve-month. In the beginning of the past year there was left in the School a number of older girls, among whom a spirit of frivolity, insubordination and uncleanness more and more manifested itself; so that we shuddered for the safety of the comparatively innocent younger girls. Of course, we made strenuous efforts to get rid of these dangerous elements as soon as possible; in which we at last succeeded. But how burning was our shame and how deep our humiliation, when towards the end of the year the sad secret was disclosed to us, that one, who was called to lead them to the good Shepherd, had delivered them to the wolf. May the Lord have mercy upon our young charge and heal them, as the evil has been brought to light and reprovcd.

The general distress of the year seems to have been favorable to the growth in spiritual life of our **Christians**. For a while they gathered together every evening to pray for rain, and none of them absented himself. Their simple childlike prayers were refreshing. A heathen family consisting of 4 souls was added to the Congregation.

As to the **heathen population of Bettigherry** the drought is still prevailing upon the whole; but the experiences of last year were encouraging. During the time of distress our hearers in the bazaar were gloomy and sulky. But when at the extremity of the distress, an abundant rain was poured down upon the arid fields, and in a moment nature awoke to a new life, then many of our heathen auditors were heard saying: "Forsooth, this is the true God, whom you proclaim; it is He, who has saved us from the destruction, on the brink of which we stood; He has shown mercy to us, and it is true: we ought to serve Him". Thus the experience of God's mercy makes a deeper impression upon the human heart, than the smarting under His rod.

In the outstation **Shagotee** the remarkable movement, of which we gave an account last year, is still progressing. A number of thirty or forty heathens are still in the habit of daily gathering together, to hear the word of God and pray. The chief and leader of this movement was baptized in the preceding year, as we then reported, and is now regularly administering to that heathen-Christian congregation. Though among the latter there are some people apparently not less zealous and decided than himself, he has hitherto remained the only baptized one,\* as most of the members think it better first to prepare their whole families, and then receive baptism as a body. The members of this congregation lead a Christian life, exercise Christian discipline among themselves and have according to the testimony, which Mr. Würth bore to them on his return from the Hills, decidedly grown in the knowledge of the way of salvation. Danappa, the baptized leader, is conducting a school, attended by 40 children. Some heartrefreshing examples showing, how the Lord has been working in that circle, have been related to us.

A little girl, being bitten by a scorpion, immediately called upon her parents to pray to the heavenly Father and began herself to say: "Dear Father in heaven, take away this pain from me;" and at once the simple prayer was answered, the pain ceased immediately and the wound healed gradually. A girl of 4 years (whether the same or another, we cannot decide from the reports) came regularly to the prayer-meeting with her grand-mother and would never be prevented by

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\*The last intelligence has brought the good news of the baptism of three of them.

any obstacle. The Missionary, as often as he came, was struck with her cheerful familiarity, and when he asked her: who is your God and Saviour? she had always the answer ready: Jesus Christ. Some months ago she fell sick, but bore her sufferings with admirable patience, and desired her grand-mother as well as "the praying men" to pray with her. On the last evening of her life, when the usual time for the meeting came, she said to her grand-mother, "Now go to the meeting; I cannot go with you, but let the men pray for me." In this peaceful frame of mind she continued, till at midnight she breathed her last. Truly the child is in the arms of her Saviour whom she loved, though she was not baptized in His name. This peaceful end made a deep impression upon the other members of the family also, who before were more or less well-disposed to Christianity. "Out of the mouth of babes and sucklings hast thou ordained strength."

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### GOOLEDGOOD.

Rev. J. Thumm (1860).

CATECHIST: *Solomon Bhaskar.*

SCHOOLMASTER: *Johann Prabhakar.*

<i>Communicants</i> . . . . .	30	<i>last year</i>	27
<i>Non-Communicants</i> . . . . .	4	-	1
<i>Children</i> . . . . .	33	-	27
<i>Christian Day School.</i> . . . .	15	-	17
<i>Heathen Day School</i> . . . . .	39	-	70

Mr. *Kies*, the founder of the station having been compelled last year to depart for Europe in consequence of severe afflictions, Mr. *Thumm* was left alone on this North-East outpost of our Indian Mission. But shortly after, his health also gave way, apparently from the effects of the extraordinary and prolonged heat of this year. He recovered, however, after some months of suffering and inactivity, which he spent in Hoobly, whilst his station was supplied from Bettigherry. Mrs. *Thumm* also was ailing, from the same cause, it seems.

Under these circumstances *preaching tours* of greater extension could not be executed, but the neighbouring preaching places were supplied with the Word of life as regularly as practicable. In the village of Gooledgood itself we possess no preaching place of our own, but some merchants were always ready to grant the Missionary access to the verandah of their magazines and shops. Nor did he ever want an auditory, among which he made the acquaintance of some earnest inquirers. Close by the Mission premises there is a hamlet, which the preachers visit as often as they can, taking their stand in the hall of a temple, or under a shadowy tree. The people there are of a very friendly disposition, and are wont to escort them back for a distance, inviting them, not to fail visiting them every week. Besides this one, two or three such preaching places in the neighbourhood are being visited.

As regards the **Congregation**, we are glad now to pronounce the opinion, as well-grounded, which was expressed in last Report, viz. that the severe *sifting process*, which had for two years kept the congregation in continual excitement, may be regarded as overcome. It is true, we had the grief, in the early part of the past year, to unmask a newly baptized man as a wolf in sheep's clothes. As soon as he found himself within the pale of the Church, he showed his true nature in inventing a number of the basest calumnies on respectable members of the congregation; which, having been proved as utterly false, brought upon their author the punishment of several months' imprisonment. He afterward joined the seceders from our Church with the woman, whom to marry had, after all, evidently been his sole aim in turning a christian. It is further true, that we were much troubled by these seceders. To revenge themselves on us, they had called upon the Jesuitic Padre of Dharwar to establish a *Roman rival-Mission* in Gooledgood, promising their own persons as the first prize of the proposed undertaking. After having deceived him in this latter point several times, they at length formally and solemnly went over to the Roman Church. A *public disputation*, which our Missionaries had repeatedly offered to the Padre, having been evaded with subtlety or flatly refused, was at last reluctantly accepted, and strikingly proved

even to heathens the utter impossibility of founding the Roman pretensions on the Holy Scriptures. Heathens also dared to harass him with the Bible in their hand. Now by all these things *the evil influence of the rebels upon the Congregation has been destroyed*; and a number of misguided people have come to their senses again and acknowledged their error. One family, having done so publicly in the presence of the whole Congregation, was re-admitted; and another party still is on trial.

We had not the privilege of adding *heathens* to the Church by *baptism*, during this twelve-month. But four persons are under instruction.

Among these there is the wife of our dear Shantappa, who was baptized in the preceding year. At the husband's conversion the wife, who is of a most masculine character, was exceedingly irritated and embittered, and became more so by the instigations of her relatives, with whom she took refuge with her children. But when the children were adjudged to the father by the judge, a vehement struggle arose in her soul. In one scale were her old prejudices and the heap of presents, which her relatives placed before her eyes. But within her a mother's love struggled, against those allurements and at last, being strengthened by the sensible secret advice of some other heathen relations, gained the victory. Following her children, she joined her husband. After she was thus exposed to Christian influence, her prejudices soon gave way and she presented herself joyfully as a candidate for baptism.

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### III. MALABAR.

In our last Report we had to give the obituary of our dear brother Schmidli and then mentioned the names of the three new brethren, who were sent out as a recompense for a succession of losses, among which that of Schmidli was the last. How little did we think, that we should have next to record the death of one of those three youngest

laborers. Our dear *Buchmüller* had scarcely entered upon his Missionary duties in Palghaut, when in the unsearchable wisdom of God he was cut off in the very first year of his Indian career.

Our brother, *Johannes Buchmüller* was born in Lotzwyl, in the Canton of Bern (Switzerland) on the 9th of March 1841, entered the Mission-College in Basel 1862, and left it in 1865 for India. He arrived on the 22nd December at his station, Palghaut, where he met with the heartiest welcome on the part of Mr. Diez, who had anxiously yearned after a fellow-labourer, and soon found in Buchmüller the very man, he desired. The latter at once entered, soul and heart, into the new sphere before him; interesting himself in and sympathizing with every thing round him. He was able immediately to assume part of the superintendence of the English School, besides throwing himself with all his energy into the study of Malayalim. At the same time he tried to make himself useful in different ways, was brought by his experience in homeopathy into contact with people who were entirely excluded from our influence; and he used such opportunities in appealing to the hearts of his patients through interpreters, before he could make himself understood in Malayalim. The humility and gentleness of his heart and manners won over every body. Although he so readily gave himself up to his work, and although we thought his health was better here than it ever was in Europe, he seems now and then to have had a presentiment that only a short career was destined for him, and gave utterance to it both in familiar conversation, and in his letters, as well as in his prayers. In the latter part of the year he sometimes complained of great bodily fatigue, on the 14th October was seized with a vehement head-ache, and, after applying some medicines, he remarked: "Typhus is fast approaching." The alarming symptoms, however, nearly disappeared after some days; and in spite of his extreme fatigue he began again to study Malayalim, though it was a great exertion to him. He could not bring himself to take a change of air, which Mr. Diez, growing more and more anxious about him, strongly urged him to do. For he himself fancied, the crisis had passed; yea he said to his friend, Mr. Knobloch, who visited him during those days, that he had risen, as it were, from the dead. But on the 6th November Mr. Diez perceived, that his utterance was difficult and he had sometimes even difficulty in hearing and seeing. From this he (Mr. D.) was alarmed and immediately made preparations to take the dear patient to Calicut, where Mr. Lauffer accommodated him in a pleasant room of his house just in front of the sea. Here Dr. Ashton attended him most diligently and carefully.\* In this last stage of the disease his faith and hope shone forth brightly, though from the difficulty of utterance he seldom opened his mouth to speak. But the little he spoke betrayed, that he had fully

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\* We seize this opportunity to express our hearty thanks to all our medical friends, who have so kindly attended to our sick brethren and sisters.

resigned himself to the Lord's will and was patiently awaiting his decision. The 11th was a hard day for him, but he felt much refreshed, when in the evening all the brethren with some others united round his bedside in praying and singing. He himself pointed out the German dying hymn, which he desired to hear. On the morrow the crisis seemed to be past, but alas! it turned out to be only the rest before the last struggle. For in the evening he began to wander, and at midnight death had unmistakably set his stamp upon his face. Now only Mr. Diez, who had nursed him most tenderly and hitherto hoped against hope, could bring himself to believe, that the separation was impending. Once only he opened his eyes wide and fixed them firmly on his dear friend, who had called out to him: Jesus Christ is our righteousness. He then cast a glance on every one of the brethren present and closed his eyes for ever; and by and by at four o'clock in the morning of the 13th November his heart ceased to beat; and in the evening of the same day (the very day, yea the very hour, in which he one year before bade his native town farewell) his body was carried to the burial place, accompanied by a numerous and sympathizing body of Europeans and natives, and was then amidst prayers laid in the grave, the first of our Malabar brethren, sown as previous seed to wait for the resurrection morn.

Again, this District sustained another loss in May last by the departure for Europe of Mr. *Aldinger* of Chombala with his family, necessitated by the state of his health. On the other hand we are thankful for a most valuable *accession* to our Missionary body in the return from Europe to their old District of Mr. and Mrs. *Convert*. The dear brother, after a service of seven years, had from failure of health been compelled to his great grief to bid India farewell with little hope of returning again. But no sooner did he reach his native country (Switzerland), than he recovered so wonderfully, that after the lapse of two years the Committee ventured to send him abroad again, in accordance with his continual yearning after his dear Malabar. But now we have to add with intense regret, that he had no sooner arrived at his destination, than his old disease, asthma, revived with its old vehemence and renders it already more than doubtful, whether he can stay among us any length of time.

Mr. and Mrs. *Convert* were accompanied by three ladies; one of them was Miss *Isenberg*, the daughter of the highly esteemed Rev. C. W. *Isenberg*, late of Bombay, engaged to be married to our Mr. S. *Gundert* in Cannanore. Another was Miss *Fritz* returning to



the house of her father, Rev. J. M. Fritz in Calicut, who still inhabits the very house, in which she was born. The third of these young ladies is a daughter of an old Missionary of ours, now a clergyman in Württemberg, likewise returning to the very place of her nativity. (Dharwar) (Vide the Southern Mahratta Report.)

Some of our party had been to the Hills or Bangalore and have returned strengthened. And we all of us thank the Lord, that He has privileged us to continue our work according to the strength which He has imparted.

The *District's Conferences* as well as the *Missionary meeting* of the last year were held in Codacal in November.

**Itineracy** was diligently attended to, as far as the laborers, reduced as they (chiefly the Missionaries) were in number, could get their hands free for it. At the *northern extremity* of our District, Mr. *Hanhart* has been set apart for itineracy, and in his zeal has certainly neglected no opportunity of delivering his message. Especially during February and March, which months in that country are nearly altogether occupied with heathen festivals, he would not be detained by any thing from hasting from one stronghold of idolatry to another, assisted by a band of native helpers and armed with the Gospel of peace. Taliparambu, Echurkottam, Pattuam Kannadiparambu, Payawoor, and whatever those centres of idolatry round Cannanore may be called, were thus visited during those two months.

At the *southern extremity* of our Missionary District, in the outpost of Palghaut, our dear Mr. *Diez* is indefatigably going about with another body of Catechists, Evangelists and Colporteurs, sowing the bread of life broadcast over a vast and most promising field. But in the *intervening country* the want of hands set free for this branch of work is sorely felt, though that part also was traversed in different directions by *native* preachers. We here insert an extract from a report of one of these native preachers, a Catechist of Tellicherry, who with some middle-scholars made two tours to the East and North-East of his station and visited upwards of 30 market-places and hamlets in the early part of the year (1866).

"During our stay in Chawasherry we were invited by a Teer to visit him in his house and were hospitably received. Three police officers joined our evening worship with apparent interest and great attention.

At another place, when we spoke to a number of men and women in the house of the head-man of the village, an astrologer began to argue with us. In the debate we asked him the meaning of a Sanscrit Shloka, which is much used, but seldom understood by astrologers. Being unable to give an explanation, he held his peace in confusion. When the people saw the discomfiture of the man, they called for a Brahmin to aid them. When he looked at our books, we asked him, whether he knew how to read. Fearing lest we should press him to buy some books, if he would answer in the affirmative, he denied that he knew how to read, whereupon we recalled to his memory, that his own law-giver Manu said: a Brahmin who lies is a stinking dog. So he had no mind to disturb us further, and we were able to preach there for a long time without encountering any opposition. — At another village a Nayer, who listened to our message, in compliance with our request allowed his workmen, whom he had in his farm in the proximity, to suspend their labour and come and hear us."

Mr. Müller expresses in the following words the impression, which his visit to the Payawoor festival produced in him: "It is true, the idols are not yet abandoned; the temples, with their riches and the service of sin exercised freely in them, still have a powerful sway over this poor and enslaved people; but at the same time the word of God, the sweet name of Jesus has been made known; tens of thousands no longer believe in their idols, and the festivals have scarcely more than half the attendance they had ten years previously. We are living in the time of hard labour, in the season of ploughing and sowing. Others will come and reap, what we have sown. There will be a time, however, when both he that soweth and he that reapeth will rejoice together."

The faithful ally of Itineracy is **Colportage**. In all our Stations we have not only Depots of the books and tracts published by ourselves, and circulated by special colporteurs,\* but in March last the *Auxiliary Bible Society of Madras* also offered to the Cannanore Station a stock of *Malayalim Bibles and Bible portions*, to form a Depot; which offer Mr. Schoch, who had long been diligent in looking after the sale

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\*For accounts of the sale of these books vide Mangalore Report.

of our own books, as well as of English Bibles, accepted with great joy. Moreover, the Bible Society placed the salary of three colporteurs at our disposal, one to be posted at Cannanore for North-Malabar, another in Calicut for Middle Malabar, and a third already stationed at Palghaut. To these was added another in Chombala in January last. Mr. *Fitzpatrick*, who visited *our* stations also at the request of the Bible Society, expressed his satisfaction with the activity he witnessed in our District in this respect, and with the strict adherence to the principle of not disposing of our books except for ready money. Oh that all those, who bought or read these Holy Scriptures, might realize, that the word of God is Spirit and Life!

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## CANNANORE.

Rev. P. A. Convert (1857), Rev. G. Hanhart (1857),  
Rev. S. Gundert (1863), Rev. S. Walter (1865), Mr. S. G. Schoch (1857).

## CATECHISTS AND EVANGELISTS:

*Charles Stocking, Timothy Parayil, Esra Arunajalam, Abraham Mulil,  
Joseph Jacobi, Abraham Chattayappen; Jacob Kumaren.*

SCHOOLMASTER: *Abraham Arangaden.*

SCHOOLMISTRESSES: *Lea Mulil, Elisabeth Chappy (matron).*

<i>Communicants</i> . . . . .	217	<i>last year</i>	184
<i>Non-Communicants</i> . . . . .	24	-	20
<i>Children</i> . . . . .	201	-	217
<i>Catechumeni</i> . . . . .	2	-	3
<i>Girls' Boarding School</i> . . . . .	42	-	50
<i>Christian Day Scholars</i> . . . . .	52	-	49
<i>Heathen Boys' Schools</i> . . . . .	96	-	104
<i>Heathen Girls' School.</i> . . . .	0	-	9

This Station has seen many changes in the *personal staff* of its *European agency*. On the second of January Mr. *Walter*, newly appointed for the outstation Chowa, arrived at his destination, where he was to acquire the necessary practice in the language, as well as in the Missionary labor, with the much experienced Mr. *Bosshard*. But before he could be expected to be fully competent for Mission work the latter (Mr. *Bosshard*), after a faithful service of ten years accompanied with many blessings, but also with bitter dissappointments, left our Mission to our deep regret on 26th of May, to take up an appointment in a coffee plantation in Wynaad. For the rest of the year Mr. *Gundert* went to Mr. *Walter's* assistance to Chowa, where, towards the end of the year, he was happily married to a daughter of the late Rev. *Isenberg*. Meanwhile Miss *Schweizer* also had to leave the station for Calicut. But it was a most valuable reinforcement, which the station received in Mr. *Convert*, who, being thoroughly master of the language, could at once assume the work assigned to him, viz. the charge of the

extensive congregation; and he undertook the task with all the energy, which his precedents had led us to expect.

By this accession Mr. *Hanhart* was enabled to follow more freely the ruling inclination of his heart, viz. preaching to the heathen far and near. Since then he was during his presence in Cannanore occupied daily, (except on Saturdays and Sundays,) from 7 o'clock in the morning to 12 or even 2 o'clock P. M., in carrying the gospel to every single family living within two miles from Cannanore. Not unfrequently the eventide also was given to this work.

To the **Christian Congregation** Mr. *Convert* has borne a good testimony; he praises their readiness to comfort the sick and poor and administer to their necessities. But he complains, that the spiritual life of many is suffering from their anxious care about their daily bread. To this especially the irregular attendance of the second Divine Services on Sundays is to be attributed. The hard work of the six week-days, they may be heard to say, is so fatiguing; why should we not indulge in a little rest on Sunday afternoon. Mr. *Convert* endeavoured to awaken some more hunger after the bread of life by frequent visits to the houses of such Christians, and has had the satisfaction to see his public services better attended by a hungry audience.

He chiefly speaks of a most blessed *communion Service on Christmas day* last, when nearly all the Communicants of the town-Congregation, the outstations Chowa, Chirakal and Taliparambu, as well as the English Church, ministered to by our brethren, united to take the Lord's Supper together. The hymns were sung, the prayers offered and the sermons preached in Malayalim and English, and all felt the Lord's presence. One of our English friends said afterwards to Mr. *Convert*, that he never had such a lively impression of the Lord's presence, as when he approached the Lord's table with his black brethren; there the difference of complexion and language, in short of nationality seemed altogether to vanish away, and he felt himself to be one with them.

We cannot refrain from mentioning another solemn service. It was the *baptism in the jail of a prisoner* by Mr. *Hanhart*.

The Police-hall, with the arms of war around, did not seem the place for such a work of peace, though the spot had become familiar to both the Missionary and his convert, as in the same room the instruction prior to baptism had been communicated and the truth felt, that, where two or three are gathered together in His name, He is in the midst of them. Now into this hall the

prisoner was brought in chains; and in chains it was, that he received the pledge of the freedom of God's children, holy baptism. The sight of those chains was indeed painful to the Missionary and to the Christians present on the occasion; but those very chains at the same time reminded them of the glorious fact, that our Lord is able to rescue the worst sinners from the deepest pit of misery and for this purpose uses even the instrumentality of poor prisoners. For a fellow-prisoner of his was the instrument of his conversion, the circumstances of which were the following. He had been convicted of having caused the death of his concubine by cruel treatment in a passion. Now in the prison he became sober and had time to reflect on his sinful life; and thus his heart was prepared to receive the Gospel, when he heard it from his fellow-prisoner, poor Joseph, a member of our Congregation, who had learnt to seek the Lord in his own misery. "The gods, which you have worshipped hitherto," he said to his companion in misery, "cannot forgive your sins; they are nothing but inventions of men; Jesus Christ, the Son of God alone has power to forgive sins." By and by it began to dawn in his heart and at last he believed and was sure, that Christ was *his* Saviour also.

Another convert of the past year is the son of Israel, a member of our Congregation. He has furnished us with an interesting biography, written by himself; our space, however, admits only of a very short extract.

He lived in the proximity of Chowa. From the time, when his father joined the Church, he gave up all intercourse with him, regarding him as an outcast. But he could not avoid occasionally falling in with him and hearing from him, what was the nature of his new faith. And what he thus heard from him and some Catechists, gradually entered his heart, shook his belief in the Shastras and made him uneasy and anxious about his salvation. When one day he hurt his foot very severely by a fish-bone, he vowed he would join the Christians, if God would deliver him from his dreadful pain. Shortly after his father came with a Catechist and brought him medicine, saying: The Lord will make you whole. On applying it the foot soon healed. Then he called his family, his relatives and friends together and declared, that he was resolved to leave them and turn a Christian, inviting them at the same time to join him, as they could be saved by none but Christ, for all the observances of caste were vain and all their gods false.

Upon this intrepid declaration, the usual storm of obloquy, threatening, entreaties and warning burst upon him, especially on the part of his wife. But he had grace given to him to stand firm in the hour of tribulation. He broke the fetters; and the next Sunday found him in the midst of the Congregation in Cannanore joining their prayers and listening with the utmost attention to the gospel of peace. Then he felt in his heart a peace, which he could not find

words to describe; and he only wondered, why he had not sooner taken this happy step. His trials however were not yet at an end. It deeply wounded his paternal heart, for instance, when on a visit to his family he did not find his wife, but heard from the lips of his own son: "My mother has said to me you have no longer a father. I will not therefore," he added, "go with you." He received baptism, still an outcast from his own wife and children. But we are glad to add, that he had the joy on New-Year's Day to see himself joined by his sister and her two children. But he is still looking forward with anxiety to the day, when the Lord will open the hearts of his own wife and children.

In the *Outstations*, which we were so long accustomed to regard as unpromising places, "a noise" and "a shaking" seem to begin among "the dry bones." (Ez. 37.) Catechist *Joseph Jacobi* who is laboring in *Taliparambu* with much blessing, reports that a number of souls are inquiring after and anxious about the way of salvation. In *Chirakal* also there seems to be a wholesome uneasiness prevailing among the people. But chiefly in *Chowa*, the colony of our Anjarkandy Christians from the slave-caste, (which numbers 203 Christians this year) new hopes seem to dawn. This colony had very long been a source of sorrow to the Mission; but the past year will, we trust, be distinguished as a decisive turning point in its history. For during the year we have at last succeeded, though not without calling in the aid of the authorities, in removing from the place several families, who had long been excluded from the church, but continued to exercise a most pernicious influence upon the rest. At the same time the Lord made Himself heard by judgments, especially in visiting the person and family of one who was a ringleader of the rebellion, by sudden and terrible mortality. On the other hand this sifting process was accompanied by the grafting in of some new branches upon the old stock; for four Christian families of *Codacal* have been transferred to this place and prove a wholesome leaven amongst the congregation by their diligence and quiet and steady walk. By all these events the spirit of rebellion and frivolity have been effectually broken and we begin again to look at the future with brighter hopes. May this word of God in *Zechariah* be fulfilled with respect to *Chowa* also: "It shall come to pass, that, as ye were a curse among the heathen, so will I save you and ye shall be a blessing."

The **Girls' Boarding School** in Cannanore under the direction of *Mr. and Mrs. Hanhart*, who were assisted in the early part of the year by *Miss Schweizer* and subsequently by *Mrs. Schoch*, has been visited by a variety of diseases (fever, cholera and consumption), which were in eight cases fatal. The frequent sight of the dying bed and opened grave of a companion has made a deep and wholesome impression upon the hearts of our pupils.

#### TELLICHERRY.

Rev. Ch. Müller (1842), Rev. L. Reinhardt (1859),

Rev. H. Bergfeldt (1860).

CATECHISTS: *Mattu Peter, Gabriel Pirachen, Diego Fernandez, Jacob Chammancheri, Jacob Heber.*

SCHOOLMASTERS: *Arthur Menzel, Mathias Ayappen.*

SCHOOLMISTRESSES: *Rosina Bharaden and Hanna Hussan.*

ENGLISH SCHOOL: *Messrs. Pires, Viegas, Monteiro, Bappu.*

<i>Communicants</i> . . . . .	106	<i>last year</i>	102
<i>Non-Communicants</i> . . . . .	7	-	8
<i>Children</i> . . . . .	148	-	133
<i>Middle School</i> . . . . .	21	-	29
<i>Training School</i> . . . . .	5	-	2
<i>Boys' Boarding School</i> . . . . .	60	-	56
<i>Christian Girls' Day School</i> . . . . .	14	-	15
<i>Anglo-Vernacular School</i> . . . . .	102	-	100
<i>Parsee School</i> . . . . .	41	-	85
<i>Vernacular School</i> . . . . .	29	-	30

In the *personal staff* of the laborers, both European and Native, we find scarcely a change compared with the last year's statistic. And



we are glad to say *steadiness* has been the character of this station; this is of the highest importance for the success of *educational* labors, which is the principal work carried on at this station. As the brethren are bound to the spot by the nature of their duties, they cannot be expected to devote much of their time to *preaching excursions*. Nevertheless Mr. Müller made two Mission-tours, and Mr. Bergfeldt one, whilst Mr. Reinhardt as regularly as possible conducted the street-preaching in the town. But several preaching tours were carried out by our *native* agents.

Our **Congregation** was only increased by one heathen, but we had many disappointments.

One candidate for baptism, a most promising Nayer youth, while under instruction, was so suddenly cut off by death, that the blessing of baptism could not be administered to him. But on the other hand three wealthy youths of the fishermen caste, who had long been in the habit of reading the word of God together, and come to the conviction of the truth of Christianity, left their home (Tellicherry) at last, to renounce heathenism; proceeding to Palghaut, where they hoped to carry out their hearts' desire *undisturbed* and *unmolested* by their relatives. But at Palghaut they had to learn, that he, who has not strength, courage and faith enough to decide for the Lord in Tellicherry, could not possibly do so elsewhere. The oldest and leader of the three yielded to the entreaties of the relatives, who had immediately followed, and returned home with them. Of the two others one was afterwards baptized in Palghaut, yet he showed so little firmness of mind, that Mr. Diez thought it best to send both youths back to this station. And here the fight began anew, and ended after many days of resistance in their forsaking the Lord and His cause. When we saw them go away, Mr. Müller writes, we felt something of the grief with which the Lord, in parting with the rich youth in the gospel, said unto His disciples: "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of God."

The **Mission Bangalow** on our Nettoor hill is at present undergoing a long wished for transformation.

To pass on to the chief work of the station, the *educational*, we have to put in the first place the **Middle-School**. It is following the same course of instruction as the Mangalore Middle-School, and it may be expected that both these institutions, which have the same objects in view in their respective Districts, are exerting themselves to keep pace with each other. The Tellicherry School is under the

direction of Mr. *Bergfeldt*, assisted by two native teachers, and has finished its yearly course without any noticeable interruption. As Mr. *Bergfeldt* thought it fit in the preceding year to admit no new scholars, in order to have a better choice in the following, his school contains only 3 classes at present, with 21 boys. In the early part of last year 4 pupils were promoted from it to the Mangalore Seminary and three to

**The Training School** at Tellicherry. The number of scholars, therefore, in the latter has been increased to five. These are, under Mr. *Müller's* and Mr. *Reinhardt's* direction, both practically and theologically trained to be masters in our Christian and Heathen Vernacular Schools. For practical exercises in teaching ample opportunity is afforded to them by

**The Orphan Boys' Boarding School.** The latter is under the care of Mr. and Mrs. *Müller*, and is intended to give a home to the destitute and orphan boys of the District from six to fourteen years of age, and impart to them the usual elementary instruction in the Vernacular, besides a little English. It annually sends a good supply of fresh scholars to the Middle School. The past year was a time of much sorrow and anxiety, not only on account of the dearth of provisions, but chiefly on account of the outbreak of typhus fever, which for some time totally stopped the instruction, especially as the native master also was prostrated thereby. But praise be to the Lord, who has heard our anxious prayer, that not one of our boys has fallen a victim to the disease. The anxiety of this time of sore trial, as well as the experience of God's faithfulness appear to have produced a deep impression upon the hearts of the children, and Mrs. *Müller* writes: "What was to be regarded as a loss with respect to learning, will with the Lord's help be everlasting gain to many a young heart."

Besides this institution, Mrs. *Müller* has charge of the **Parochial Girls' School**, assisted by a native mistress.

As regards our schools for the *heathen*, the **Anglo-Vernacular or Brennen School** takes the first place. It is directed by Mr. *Reinhardt*. It may suffice to state, that it always had good and encouraging attendance, besides an uninterrupted progress during the past year. The

same is to be said of the **Parsee School**, which is conducted in the Vernacular, with the exception of a little Sanscrit. The Christian master has acquired the testimony, that he has manifested much diligence and zeal in his labor. The **Girls' School**, accommodated in the same building, consists of 9 heathen and 3 Christian girls. It is much to be regretted, that the heathen girls, as a rule, discontinue their attendance, as soon as they have learned a little reading and writing, deeming it absolutely unnecessary to learn more.

Our **Vernacular School** at *Dharmapatna* seems still to be struggling for existence. Under its former Christian master it gradually expired. Under the present one it revived again, but it is still in a very feeble state, numbering 12 scholars only. From previous facts we feel assured that it would immediately be filled, if we would or could employ a *heathen* master.

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### CHOMBALA.

Rev. J. Knobloch (1865).

CATECHISTS: *Paul Chandren, Johann Peter, Paul Sneham.*

SCHOOLMASTERS: *Nathan Simonien, Uriel Mawattil.*

<i>Communicants</i> . . . . .	84	<i>last year</i>	85
<i>Non-Communicants</i> . . . . .	2	-	2
<i>Children</i> . . . . .	73	-	68
<i>Catechumeni.</i> . . . .	3	-	3
<i>Christian Day Scholars</i> . . . . .	29	-	23
<i>Heathen Vernacular Scholars</i> . . . . .	46	-	22

In May of the present year the Congregation lost their pastor, who had for several years fed them faithfully, Mr. *Aldinger* after long hesitation being compelled on account of his health to embark for Europe with his family. This dear brother had the joy to *admit five heathens*

into the Church by baptism the very Sunday before his departure. When the hour for parting had arrived, great affection and gratitude were manifested on the part of the Congregation, and we feel sure, that his memory will ever be blessed in Chombala, even if he should not be able to return again.

In consequence of this departure Mr. *Knobloch* suddenly had the whole labor and responsibility of the Station resting upon his shoulders in this, his very first year of Indian career. Of course, at first this was no easy matter, as he still found difficulty in making himself understood, though, on the other hand, it was the best school for practising the language. At first, however, he was assisted by the Missionaries of Tellicherry, and has *chiefly* at all times had the benefit of the services of the able and faithful *Catechist Paul Chandren* who was the right hand-man of the young Missionary, his interpreter in conversation, his adviser in every thing, and his guide in his visits to the huts of the Christians as well as the heathen in the neighbourhood. Whilst Mr. Knobloch of course, was not as yet able to do much work among the *heathen*, his catechists indefatigably preached the cross of Christ to the poor, as a balm *for their* wounds, which the distress of the last year ought to have made them desirous of.

The burden of this affliction weighed heavily upon the poor **Christian Congregation** and extorted from them many a sigh or tear. Many will, we fear, have to smart for a long time from this distress, as they could not help being involved in debt. It was probably a fruit of the distress, that the prayer-meetings of the men, as well as those of the women, which for some time had been discontinued, were resumed again of their own accord, without any admonition of the Missionary.

But on the other hand we have not been spared some painful experiences, chiefly a sad case of backsliding on the part of an Elder. The guilty one in this case has since shown much contrition, but has not yet been re-admitted.

Notwithstanding five baptisms of heathens having taken place, and the mortality in the Congregation not exceeding the average, our census shows a decrease of church members compared with the preceding year.

This is owing to the *emigration of sixteen persons* to some of our other stations.

The **Parochial School** in *Chombala* is in good order and efficiency. The *mixed Vernacular School* in the outstation *Muverattu* is likewise well attended and shows encouraging results with respect to the proficiency of the children, four of whom are Christians.

### CALICUT.

Rev. J. M. Fritz (1839), Rev. Th. Schauffler (1860), Mr. J. Lauffer (1856),  
Miss Schweizer (1863).

#### CATECHISTS AND EVANGELISTS:

*Matthai Kunyen, William Davis, Timothy Cochen; Abel Kaduparambu.*

TEACHERS: *Messrs. J. Mirandez, John Kurien, Baker Fenn,  
Graham, Paul Kurien, John Matthew, Esau David.*

<i>Communicants</i> . . . . .	201	<i>last year</i>	172
<i>Non-Communicants</i> . . . . .	18	-	25
<i>Children</i> . . . . .	211	-	186
<i>Catechumeni</i> . . . . .	3	-	3
<i>Girls' Boarding School</i> . . . . .	74	-	72
<i>Christian Day Scholars</i> . . . . .	41	-	0
<i>Heathen Vernacular Scholars</i> . . . . .	106	-	12
<i>Anglo-Vernacular School</i> . . . . .	0	-	92

We have first to mention the double accession to the body of European residents by the transfer from Cannanore of Miss Schweizer, and the return of Miss Fritz from Europe to her old home.

Our **Christian Congregation** with all others keenly felt the extraordinary distress of the year. The vast majority of our people, however, are gaining their livelihood either in our own industrial establishments, viz. weaving and carpentry, or elsewhere, so much so, that they

have been able, with difficulty—it is true—, but without soliciting any assistance, to pass even through this year, when the misery round about rose to such a height. Some few of our people, however, were in need of assistance, which they partly obtained from the local famine relief fund, collected by the beneficial exertions of our esteemed Collector. By means of this fund, the administration of which was entrusted to Mr. Fritz, 6—800 destitute people for some time received daily a simple meal, and 14,300 persons of the middling class were supplied with rice at reduced prices.

The *mortality* was very great during the year, 27 deaths being registered, whereas only 17 births occurred. Especially the house and carpenter establishment of Mr. *Lauffer* was very severely visited by *cholera* in August last, not less than five inmates having died of it within a few days.

The first was Bernhard, one of Mr. *Lauffer's* apprentices, who was seized immediately after he had joined the meeting preparatory to the Lord's Supper, but which he had to celebrate with the Church above. The next, who was cut down, was the son of a servant, living in the house, who was followed by the father the very next day. Ere two days had elapsed, another apprentice, who had not more than four days before carried out the coffin of his companion, fell a victim to the same dreadful disease. And scarcely was he buried, when he was followed by Jonathan the third apprentice, who breathed his last with the name of Jesus on his lips. It was a sore trial to Mr. *Lauffer* and his house, in which nearly all labour was stopped, except attending to the sick and making coffins for the dead. But we are thankful, that Mr. *Lauffer's* own family, as well as the rest of the Congregation were spared, and that we have reason to believe that those who died, especially the three apprentices, died in peace.

But we have also to record an *accession* to the Congregation by *the baptism of 13 heathens*. Besides, a number of Christian residents in Calicut belonging to other Churches, are in the habit of joining our Services, some of them some times even partake of the Lord's Supper with our Congregation. Moreover, in March of last year, we succeeded in instituting a regular *Sunday Service in Beypoor* for a number of Christians, who partly belong to the Church of England. As they are, for the most part, employed by the Railway Company, they are prevented from attending our Services in Calicut by their duties. We therefore applied to the railway authorities in Madras for permission to

use for Malayalim services a certain place belonging to the Company, in which the English services are held. And to our great joy our petition was granted.\*

As our own Congregation is scattered over so wide a space, viz. over the town of Calicut, the outstations *Coilandy, Ellatoor, Beypoor, Mammoly* and *Malapuram*, it gives a great deal of labor to the pastor. Besides, the time and strength of Mr. *Fritz* were much occupied by his position as general superintendent of the District; and not less were Mr. *Schauffler's* hands engaged in the charge of the somewhat complicated secular affairs, connected with the Mission of this District. For these reasons they were obliged for the most part to leave to *Catechists* the privilege of *preaching to the heathen*.

After the fund, formerly established by the liberality of an esteemed friend of Missions towards our *Anglo-Vernacular School*, had been expended, the latter was closed by order of the Committee, who were unwilling to defray the expenses of a school, in which the process of being filled with very young boys and of being altogether emptied into the Government Provincial School after a short stay with us, never seemed to terminate. In its stead a **Vernacular School** for heathen boys and a higher **Christian Day School** have been instituted. These were subsequently united, are conducted in the locality of the old school, and flourish beyond our expectation. The same cannot be said of the *Vernacular School* in *Putiangady*, where people have not yet shaken off their prejudices against Christian schoolmasters and the like.

Of the **Girls' Boarding School** we can only say, that we have no doubt of its being in a flourishing condition.

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\*It is a matter of course, that we don't include in our census such Christians, as belong to other Societies, and it is a maxim with us, not to proselytize among them. If we are enabled to keep up or awaken their spiritual life, we are satisfied and sufficiently rewarded.

## CODACAL.

Rev. Ch. Roeck (1864).

CATECHISTS: *Christian Hoar, Paul Chittayagam.*SCHOOLMASTER: *G. Virgeese.*

<i>Communicants</i> . . . . .	114	<i>last year</i>	116
<i>Non-Communicants</i> . . . . .	1	-	3
<i>Children</i> . . . . .	119	-	133
<i>Catechumeni</i> . . . . .	20	-	15
<i>Christian Day School</i> . . . . .	48	-	43

The **Christian Congregation** of this place has under the dispensation of God taken up a peculiar position among our Malabar stations during the last few years. Namely it happened from a variety of causes, that Codacal annually had to *cede a number of its members to other congregations of ours*, as, for instance, we have reported with respect to Chowa, where the Codacal stock, ingrafted in it, forms the chief ground of our hope for the future. Truly this is a noble calling, which the congregation appears to have received by a chain of circumstances. For whilst there is a continual influx of heathens, the place itself affords little opportunity of earning a livelihood to people who own no landed property, so that they find themselves very often compelled to seek their subsistence elsewhere, especially when a succession of failures of the rice-harvest happens, as it did for several years. Thus during the past year also as many as *eight families emigrated* for such like reasons to other stations of ours. Besides, Codacal is always supplying our higher Mission schools with a comparatively large number of scholars and consequently our Mission field with a large body of laborers.

But to the Missionary of the place this state of things does not always present itself in such a cheerful light. It must be trying and painful for a faithful laborer to see so many souls, on whom he has bestowed such an amount of care and labor, departing one by one. But the Lord has never failed annually to grant to the Congregation as a recompense *an equal accession of new children*, for the most part,



from the immediate neighbourhood, so that the number of our Church-members never decreased. During the year under review also we administered baptism to 12 heathens, and at the close of it 20 were under instruction.

Several of the male members tried to earn something for themselves and families in the Plantations of the Wynaad, but the greater number returned suffering from fever. One, indeed, of them did not return at all; he died of fever without again seeing his wife, so deeply afflicted, or beholding his firstborn son, who had been born during his absence.

In consequence of the prevailing distress having driven many people to desperation, the country, remote as it is from the centres of intercourse, was infested with thieves. Several terrible cases of murder happened, and attempts were made to break into the houses of some Christians also. Once in the dead of night, one of the latter, after listening for a long time to the attempts of thieves to break open the door of his house, rose at last, seized a cudgel and crying: "now let me help you," he suddenly opened the door, but only to see four men running off in different directions.

Now we are glad to state, that many a heavy sigh has been silenced and many a tear dried up by the goodness of God in granting to our poor congregation a good harvest again.

As regards the *conduct of our people* we only state, that we were much grieved by an Elder throwing upon our highly esteemed Catechist Christian Hoar, base calumnies, which, having been proved to be mere inventions, brought upon their author the deserved punishment.

The *Parochial School* is flourishing under its able and active master.

Our *Catechists* frequently visited the surrounding market places and villages with the proclamation of the gospel. They had seldom to encounter opposition, but were often invited to repeat their visits; it also happened that people from a distance meeting them, asked them to come to their homes also. Not unfrequently was Mr. Roeck visited in the Mission house, especially by some Nayers, who liked to converse with him on religious subjects. Would to God, that all of them, who willingly opened their ears to the gospel preached, could really know the things, which belong unto their peace!

## PALGHAUT.

Rev. E. Diez (1851).

## CATECHISTS AND EVANGELISTS:

*Paul Ittirarichen, David Teikandy; Nathanael Bharadwajen.*SCHOOLMASTERS: *Nicolas Vasishtan, Samuel Mandodi.*SCHOOLMISTRESS: *Christina Nyarakaden.*COLPORTEURS: *Daniel Nyarakaden, Jesaia Mandodi.*

<i>Communicants</i> . . . . .	34	<i>last year</i>	31
<i>Non-Communicants</i> . . . . .	4	-	0
<i>Children</i> . . . . .	33	-	26
<i>Catechumeni</i> . . . . .	39	-	8
<i>Christian Girls' Day School</i> . . . . .	7	-	7
<i>Anglo-Vernacular School</i> . . . . .	41	-	176
<i>Vernacular School</i> . . . . .	29	-	20

It is indeed an unsearchable dispensation, that God in the very year, when He had suddenly thrown open before us so many doors, at which we had long knocked apparently in vain, has bereft Mr. Diez again of his fellow-laborer, Mr. Buchmüller. (Vide Malabar, general part);—another instance of the old truth, that His thoughts are not our thoughts. He makes us pray for laborers and takes away those He has sent, in the prime of their years. Nevertheless we believe and are sure: His ways are holy and just. Praised be His name!

It was not only the sickness and departure of his fellow-laborer, that prevented Mr. Diez from carrying on itineracy in the same way, as he had hitherto done; but also an event of a more cheerful character. For in different parts of the District, hitherto traversed in all directions, *a number of people urgently applied for religious instruction*, and thereby abundantly occupied his own hands and those of his catechists with the most blessed of Missionary labors. The yearning after salvation, witnessed in many places, refreshed and stimulated our catechists also, so much so, that they sometimes exerted themselves beyond their power. The oldest among them, who had long been

ailing, has during the present year passed from this land of labor to the rest of God's children.

Regarding the *places*, where the blessed movement is going on, and the *persons*, whom the Lord has awakened to faith in Christ, Mr. Diez finds special reasons to admire and adore the unsearchable wisdom of God. For the places are not those, to which the Missionaries and Catechists had long given particular attention, nor are the persons those, for whom they had hitherto felt most encouraged to hope. Nor are they the "mighty and noble;" but people unknown to us and to the world, prepared by the Lord through the fire of tribulation and the mysterious, secret working of the Holy Spirit. Thus God has dispensed things in such a manner, that the whole movement can be regarded in no wise as a triumph for men; but He alone appears to be worthy of all praise and glory.

To exemplify, how God's grace can prepare a soul for faith without any human instrumentality, we subjoin an extract from the history of one of those baptized during the past year:

Mayen—such is his name was a farmer of middle standing among the Hawer caste. He had been bereft of his father in early childhood and had consequently in his youth to assist his mother in the cultivation of the farm. Therefore he missed the benefit of schooling, but the *Lord* began to shed light into his soul. As early as his tenth year idolatry appeared to him more and more as foolishness; so much so, that, as he assures us, he never took part in any sacrifice to idols, never smeared holy ashes on his forehead, never followed the rules of astrology in sowing and other agricultural business. With this independence of mind he combined a sort of good-natured simplicity, being always ready to help others even with self-denial, whilst he was easily duped in worldly matters. Ten years ago he resolved earnestly to serve the true God according to his notion, by totally renouncing the world. The parting meal was already prepared for him and his gooroo, when the latter took the tears of his mother as an evil omen and forsook him. Five years ago, he determined to keep Sunday, as he saw that Government did so; and he since strictly carried out his resolution. It was subsequent to this time, that he heard the first word of Christianity through Mr. Herre or Mr. O'Brien. At the same time he made the acquaintance of a man of his own caste, who was an earnest inquirer after the truth, and was urged by him to join him. Subsequently he met several times with Mr. Diez, and the more he heard of the Missionary's preaching, the more he became assured, that we proclaimed the true God, whom he had sought

so long in darkness. We scarcely need add, that he applied for further instruction, which he received from Mr. Diez and his Catechists in regular visits to his house. But we cannot pass in silence over a dark page in his history. According to his mother's statement the man had had not less than 24 wives in succession. One had died, the majority had forsaken him weary of the yoke of his old mother, and gone to their parental houses; others went away, when he called upon them to serve the true God with him. Now he took the 24th, his present wife. Three days after the marriage he asked her, whether she was willing to serve the true God with him. When she answered in the affirmative, he made her corroborate her "yes" by a shaking of the hand. But she also, on quarrelling with his mother-in-law, after  $1\frac{1}{2}$  year took refuge with her parents. It was during this time, that her husband placed himself under Christian instruction. When she heard this, she sent word to Mr. Diez: "the master saw me at his first visit, but afterwards when he visited my husband, he did not find me with him; why did he not ask, where I was?" The husband, having been informed of this message, took the hint and arranged to have an interview with her in the presence of the Missionary. It ended in a full reconciliation of both parties, and in the declaration of the wife: "My mind is fully made up: I will become a Christian." But now the time of trial began, as Mayen made no secret of his intention, proclaiming the true God to every one. His landlords threatened him, that they would take their farms from him. He answered them: "I have been your tenant for a number of years, and always duly paid my rent. Now I have made up my mind to receive the truth and worship the true God, besides conscientiously paying you the rent,—is this any reason for you to take the farm from me? Should you not rather pray to God, that he may send rain, to enable me to pay the rent. But if you really will take it, you may do so; the Lord Jesus will give me another field." The usual reply followed: "Very well! you may remain as you are." Special exertions were made to shake the resolution of the wife, but all in vain, she remained firm. During the baptismal instruction we found in her indeed a woman of sharp intellect, quick apprehension, and a tenacious memory. The 26th of August was the day fixed for their baptism, which was celebrated in their own village, in a barn, as their house did not afford room for the Congregation, a number of our church-members being present, besides many heathens. They received the Christian names, "Devadatten" and "Hannah." In the afternoon also several addresses were delivered by the Catechists, two of whom remained with them some days. But for a whole month they were exposed to much persecution, which they bore with patience.

What a contrast do the firmness and independence of this couple form with the inconceivable weakness of the neophite of the same caste, for whom we solicited the intercessory prayers of our Christian friends

in our last Report. With intense sorrow of heart we have to state, that he has not yet been able to break asunder the unworthy fetters of his relatives, and, though he has received baptism, still is halting between Christianity and heathenism, yea hanging between heaven and hell.

With respect to the movement towards Christianity mentioned above, we have to add, that a number of *Roman Catholics* also have shared in it, which has called forth much opposition on the part of their co-religionists. Well, we have thereby obtained one great advantage, viz. that now the heathen discern between us and them.

In his itineracy as well as colportage Mr. Diez is conscientiously careful *not to encroach on the field occupied by others*, but strictly confines himself to the borders of the Palghaut District. However, he thinks himself entitled to expect the same regard, which Missionary Societies owe to each other.

One deplorable consequence of the preaching tours having been diminished, is a falling off in the result of **Colportage**, which, of course, needs the aid of the verbal word of the preacher. The books and tracts sold at this station are the following :

Portions of the Holy Scriptures in Malayalim,	
Tamil and Telugu. . . . .	913 Copies.
Mangalore and Tellicherry Tracts. . . . .	2803 "
Cottayam Tracts. . . . .	50 "
Tamil Tracts and others. . . . .	560 "
Total 4326 "	

Although this is a decrease of 1468 Copies against the sale of the preceding year, which was—it is true—unusually high; the present total nevertheless is encouraging enough.

Mr. Diez is anxiously longing to find himself entirely set free again for his own work, viz. to keep the gospel trumpet sounding among the heathen. Temporarily Mr. Walter of Chowra has been sent to his succour, and we are told, that a new Missionary for this place has already been singled out at Basel.

The **Anglo-Vernacular School** under its able and faithful headmaster, Mr. *Pothen*, and the superintendence of Mr. *Buchmüller* was in a most

prospering state and had the most cheering attendance; it numbered 225 scholars on the list and reckoned on 186 daily attendants, and Rs. 75 monthly school-fee, yea we had just employed a seventh master,—when the long threatened axe struck, and left a trunk only of the fine tree. By this axe we don't mean, in the first place, *the erection of a Government Rate-School* in Palghaut, but our being *deprived of our teachers* by the managers of that school. Under Pothan as head-master, we have good reason to believe, our School would have stood in spite of the Rate-School. Indeed, we have been told, some influential people declared, they would not send their children to the new school, unless Pothan was employed in it. He had the confidence of the parents and children, and had acquired such in the Mission School. For this very reason, we admit, his employment was a necessity for the new School. Nevertheless, the Missionaries found much difficulty in understanding the manner of proceeding on the part of even the Inspector of Schools. In illustration of the crushing effect, which the institution of Rate-Schools must have upon other schools, we may state the fact, that Mr. Diez, on applying to the Director of Public Instruction in behalf of a member of our congregation, who wished to have his children educated in the Mission School and therefore be exempted from the tax, received the answer: "It must be remarked that a person cannot be excused paying the cess authorized by Government, simply because he wishes to support some other school than the Rate-one." The trunk of the Mission School, however, does not yet appear incapable of living.—With respect to the above remarks on Mr. P. we desire to add, that we don't mean to blame him for his having accepted the splendid prospects opened before him; we heartily wish him God's blessing in his new sphere of labor. Notwithstanding his separation, he has kept up a friendly intercourse with the Mission and tries to make himself useful to it in different ways.

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## IV. NILGHERRIES.

## KAITY.

Rev. A. Bühner (1842), Rev. F. Metz (1843),

Rev. A. Wenger (1861).

EVANGELIST: *Abraham Nerkamby.*

<i>Communicants</i> . . . . .	20	<i>last year</i>	17
<i>Children</i> . . . . .	26	-	26
<i>Training School</i> . . . . .	1	-	1
<i>Christian Day Scholars</i> . . . . .	13	-	11
<i>Heathen Scholars</i> . . . . .	3	-	3

We cannot enter this station without calling to our memory the faithful servant of God, who during a succession of years here performed his labor of faith indefatigably, and who has been known and kept in high and thankful estimation by many of our English friends. It is our dear brother *C. Mörike*, to whom we are alluding. He was born in Stuttgart on the 10th February 1822, and after having finished his theological studies in the University of Tübingen, entered the service of the Basel Mission, in which he labored for a short period at Mangalore and Dharwar and subsequently on the Nilgherries, chiefly among the tribe of the Badagas. What the nature of his ministry was, those know well, who have been brought into contact with him, and to whom he has become the instrument of rich blessings. After long hesitation he found himself at last, from total prostration of health, compelled to bid his dearly beloved field of labor farewell in March 1865. One year was graciously given him at home, a year of much blessing to those near him, a year of much joy and sorrow to him, and one also of yearning first for his Indian sphere of labor and lastly for the rest, that remaineth for the children of God. This last wish was granted him on the 12th May 1866, when he was called home from his native city Stuttgart.

His friends will no doubt expect something more about his end;

we think, we shall gratify their wish best by inserting an extract from an address by the *Rev. Dr. Gundert*, who, as a Missionary of Malabar will still be kept in memory by many of our friends, and who saw dear Mörike's entering on his Indian career, as well as his departure from this world so full of labor and tribulation. The address was delivered during the anniversaries of the last year in Basel, in a meeting of a more familiar character.

"Accompany me, for a moment," Dr. Gundert said, "to the side of a dying bed. It is that of the Rev. C. Mörike of Stuttgart. Twenty years ago he landed in Mangalore as an amiable, tender, yea—we may almost say—a virgin-like youth, full of love and needing love. One was tempted to ask him sorrowfully: what has brought you to this country? how roughly you will be handled here. Twenty years afterwards he returned to Europe. Ah! what a change has been wrought upon him, how feeble the frame, how dwindled the form, how old the appearance! It is true, a year ago I heard him speak in this assembly, then his voice was loud and strong, the whole heart lay in his voice. But afterwards he had to pay for it. On other occasions also he was often called upon to testify for his Lord, and would not refuse it, though it should be with his last strength. In the last year I was present at the funeral of his child. The bereaved parents felt lonely, and our dear brother's partner then anticipated, that he might speedily sink. Last winter he was still able to do some work, but since then his strength gave way rapidly. His dying bed gave much strength and comfort to those, who came near him. He would often say with tears in his eyes: 'Ah! If I only could be able to return to the Mission field; Oh it is such a happy and glorious work.' But he would then add: 'It is likewise glorious, to be with Jesus, yea equally glorious as working for him. For what else is dying, but being sacrificed to him. Thus it is quite indifferent, whether we lay one fruit, one gift after the other at his feet as a sacrifice or at once give up the whole man.' One of his last words, uttered in a feeble dying whisper, was: 'Oh what a precious word is it, that Jesus Christ came into the world to save that which is lost. This I hold fast; it holds me fast.' Sometimes he spoke of himself as a wavering child of little faith, who was according to nature still somewhat afraid of death; but the end was always an expression like this: 'The highest and happiest acquisition I gained from all the hardships here below is: The debt is paid off, once for all. Thereby I have tasted such an amount of peace, as I never did before. No doubt, whatever, remains of the truth of the gospel or of my having found grace.' Upon his dear partner asking him: 'Can you lay hold on the Lord Jesus?' he answered: 'Yes, so as I never could; so near, so intimately near me is He; just when I have been made the most feeble, I have the privilege of realizing His grace the most gloriously.'



When stretching himself out in a half-reclining position, his last words were: 'Lord Jesus! saved through Thy blood!' he then lay down, not to rise again till the resurrection of the dead, and a peace, truly not of this world, was shed abroad over his lifeless features.....The physician, on examining his body found no special disease, but that all his organs were more completely worn out, than he had ever noticed in a man of but forty years of age. Let us thank the Lord, that Mörike understood it so well, to use the whole of his strength, in the Mission field for the benefit of the Badagas and here for our good. God grant, that we may die as our dear brother did, be it slowly or suddenly, according to His sovereign will!"

To this touching description we have only to add, that the news of his departure not only deeply moved the small body of his spiritual Badaga children, but strongly impressed some *heathen* Badagas also. One of the latter was unable to repress his tears and another mournfully exclaimed: "Ayoh! he has built the Chapel and never preached in it." Yes, it is true, he never preached in it; but the whole plateau of the Nilgherries had been his preaching place, and after a long labor of patience and faith he had had the privilege of founding a living Badaga temple on those hills. And the history of the past year also affords us sufficient evidence, that God is dwelling and graciously working in this living temple of the young Badaga Church.

The place of Mr. Mörike has now been taken up by our veteran brother, Mr. *A. Bühner*, whose state of health was such, that it did not appear advisable for him to try the coast climate again. He had to study a new dialect, the Badaga, in his advanced age. Hitherto he has lived partly in Coonoor, partly in Kaity, and is now about to settle permanently in Kotagherry, where the larger portion of our Congregation live. But as this part is mixed with a number of Tamil Christians, *Nérkamby* (near Kaity) must be regarded as the main place of the *Badaga* Church. At this place is the lovely Chapel, the erection of which was Mr. Mörike's last labor in India. The care of this congregation will now, after Mr. Bühner's departure, devolve again on Mr. Metz and, during his frequent absences, on Mr. Wenger.

The only Badaga Christian, who had long been regarded as a spurious member, and given us much trouble, has now openly separated himself from us. This loss and that of a Tamil family in Kotagherry

(which has left us), has been abundantly made up by *the baptism of four promising Badagas.*

One of the latter is the wife of a nephew to our dear Evangelist Abraham in Nerkamby. As both of these families were in the habit of assisting each other in tilling their fields, she heard much of Christianity from the daughters of Abraham, so that she at last came to the resolution of becoming a Christian. One Sunday morning she accompanied Abraham's family to Kaity for Divine Service (the services are held alternately at Kaity and Nerkamby). After the service she signified her intention of joining the Church, and her desire of remaining in Kaity, as she feared her relatives. Mr. Wenger told her, first to go back again and speak with her relatives about her purpose, promising to come to Nerkamby himself the following morning. The news spread in the neighbourhood that very evening, but was not taken notice of in her own family. When Mr. Wenger arrived, she repeated and confirmed her determination. He then undertook the task of breaking the matter to her husband, who up to that time had not been made acquainted with her intention; but how great was his astonishment and joy, when the latter declared: "Well, then I come with her; for I have long believed in Christ, and only the fear, lest my wife might run away, has hitherto prevented me from making an open confession." When the father heard, what had happened, he said: "Very good, let them become Christians by all means." Yea he assured the Missionary, he would gladly join them himself; he only wanted some days for consideration. But the mother on hearing it raged, abused the young couple and the Missionary; and when she saw, she could not shake the resolution of the former, drove them from her house (they had all lived in one house). At the very first day the instruction for baptism of the young people was begun by Mr. Wenger and afterwards continued by Mr. Metz, till they appeared well prepared to receive baptism, which was administered to them on the 1st of July in the new Nerkamby Chapel. But the father was deterred by the fury of his wife. Before and after the baptism of the young people he came frequently to Mr. Metz, but only secretly at night, always watching the door with fear and warning him not to tell his wife of his visit, but never failing to assure him, that he would certainly come, if he (Metz) only would have patience with him.

In other places also our indefatigable Mr. Metz, has met with a better reception, than he formerly did. "The famine also," he says, "may have helped to awaken in many a fear of the wrath of God; so it happens, that we now and then experience a feeling of a Saviour's need. Especially one day, after four Badagas had been burned in one house (in the neighbourhood of Kotagherry), people were eager to hear

the Word and ask questions about it, so that it was quite refreshing to me."

In *Kotagherry* and its environs there have for some months been much activity and zeal among the people. Two Christian ladies there are at present supporting about 11 Badaga schools, and numbers of Badaga boys often come to the Missionary asking for tracts; yea some Badagas bought books for Rs. 6 to 8, which is quite a wonder to us, when we remember, that not long ago all the thoughts of this mountainous tribe were entirely absorbed by their buffaloes and in tilling the ground. We are delighted at such signs of life on a soil, the barrenness of which has put the Missionaries to so severe a test for many a year.

Mr. *Wenger* once in the last year carried the word of God beyond the borders of these Hills, visiting the Badagas of the so-called *Mêlsheema* (Upper Country). This is the mountain range to the east of the Nilgherries, separated from the latter by the deep valley of the Moga. When Europeans first came to Ootacamund, so runs the tale, the village situated there with men and beasts and every thing that belonged to it, raised itself from the ground and flew away. It was seen flying above *Kotagherry* in the direction of those mountains. Since that time Badagas have lived in yonder Hills also.

The thorough repairs of the lower Mission house in Kaity have to a great extent occupied the time of Mr. *Wenger*, who, besides, had to train a Badaga youth for the duties of schoolmaster or catechist. The latter has already taken an active part in teaching.

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## The operations of our Society in other Countries.\*

**I. Our African Mission** extends over five districts on the *Gold Coast*, comprising seven stations (in which two languages Gà and Otchi with

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\* It must be kept in mind, that our regular Reports on the African and Chinese Missions only come down to the beginning of 1866.

their different dialects are spoken) in the dominion of a number of petty negro-chiefs, dependent on British protection. In adding the last of those five districts in 1864, by occupying *Anum*, the outpost against Dahomee, our Mission crossed the river Volta, till then the North-Eastern border of our Mission field. To keep up communication with this infant station, it was found necessary to erect a mercantile settlement at the mouth of the Volta. Mercantile, industrial and agricultural enterprises are the necessary pioneers of direct Missionary labor in such an utterly uncivilized country. We find therefore a large proportion of lay-brethren in our statistics, viz. 17 among 35 Missionaries. All our work-shops after much dearly acquired experience have at length gained a firm footing; and are, with one single exception, fully self-supporting (the provision for the maintenance of the European superintendents included). A new mercantile undertaking, which involves the Mission neither in risk nor expense, whilst it promises largely to benefit our African brethren and facilitate their movements, is the purchase of the ship, "*Missionspalme*" by the mercantile company in Basel. A prominent feature of last year's history is the *war*, that broke out between the tribes of our own Mission field under British protection, and the independent tribes on the other side of the Volta, among which our brethren of the Bremen Missionary Society are working. Thereby communication with our new station Anum was entirely closed for a part of the year. Our Christians also had to take up arms and join the expedition. They insisted on being permitted to form their own companies under chiefs of their own choosing, apart from the heathen. Each company was attended by a catechist, who assembled his people every evening and morning, whenever practicable, for common prayer. And they behaved, as we hear, indeed, worthy of their name as Christians. We are glad to state, that peace has been concluded, and our people, though with a few deplorable losses, have returned to their ordinary business.

Notwithstanding these and other trials, among which we have especially to mention the *sickness and deaths of the Missionaries*, to which we are so sadly accustomed in Africa, our work has made a steady progress. The number of our Churchmembers amounted in the begin-

ning of 1866 to 1018, exceeding the figure of the preceding year by 57; besides these 88 catechumens appear on the last list, 33 more, than the list before that showed. The total increase of scholars in our different schools is 81. And never had we received so many applications from heathen communities for the erection of new schools, than in that year. In general, the influence of the Missionaries upon the whole negro population, is decidedly on the increase. If we compare the present state with former years, we cannot but exclaim: the Lord has done great things for this Mission!

**II. Our Chinese Mission** has three stations, one at *Hongkong* taken up during the Chinese war, when the Europeans had to seek refuge on that island, *Lilong*, our first station on the continent opposite to Hongkong and *Chungtsun* in the Chonglock District in the far interior of the empire, where a former catechist of ours had gathered round him and instructed upwards of 100 souls, and then invited the Missionaries to come and baptize them. In the preceding year two of our brethren ventured to settle there permanently, in spite of the great hostility manifested by the heathen population. The Lord has wonderfully watched over, and preserved them amidst continual perils, even during the last year, when a desperate body of the dispersed rebels infested the whole district, took its capital by surprise and maintained it for a time. In like manner the wicked schemes of a bigotted heathen inhabitant, for the utter destruction of the Missionaries and their Congregation, were graciously frustrated by God's mighty interference which deterred him from carrying out his design. On the protection of the authorities our brethren cannot reckon, those inland provinces still being in an unsettled state.

A most interesting preaching tour was carried out by the veteran of our Chinese Mission, Mr. *Lechler* of Hongkong into the country round Chyangyen, which the rebel emperor had made his abode for some time. Many people, who then destroyed their idols, have not yet returned to their idolatrous customs, and a good number, whom he had even baptized, bear still the name of Christ. But of Christian knowledge and life there is no trace to be found. *Lechler* met, however, with such a good reception among those poor people, who have

lost the old but not yet laid hold on the new religion, that he advised the Committee to take up this field.

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## Conclusion.

We conclude the Report for 1866 with praise to our gracious God for all the proofs of His presence vouchsafed to us, for all His blessings bestowed upon our handiwork and for all His longsufferance with our shortcomings. At the same time we are able to testify that to serve Him, whether directly by taking an active part in His work or indirectly by supporting the hands and keeping up the courage of the laborers, is a precious and blessed privilege and has its reward in itself. Lastly we commend the whole work, entrusted to us by the Lord, to the intercessory prayers of all those, who are waiting for the kingdom of God.

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# Expenditure of the Mission

During the year 1866.

	Rs.	As.	P.
Personal Expenditure . . . . .	46,154	7	8
Journeys and Home Passages. . . . .	24,412	10	6
Munshis . . . . .	793	12	0
Deacons, Catechists and Evangelists. . . . .	11,839	8	8
Postage . . . . .	973	13	11
Libraries. . . . .	340	6	6
Church Expenses . . . . .	2,671	2	7
Medicine . . . . .	498	0	0
Schools, English and Vernacular . . . . .	10,354	6	1
Boys' Boarding Schools . . . . .	5,966	5	7
Girls' Boarding Schools . . . . .	7,263	8	4
Catechist and Preparandi Schools . . . . .	8,536	6	1
Printing Work etc. . . . .	1,266	2	3
Buildings Repairs and House-Rent . . . . .	20,289	1	10
Purchase of Building ground. . . . .	1,002	12	0
Off Payments . . . . .	2,558	7	6
Agricultural Outlays and Taxes . . . . .	2,980	10	6
Interest and Bill discount . . . . .	227	4	7
Furniture . . . . .	1,972	10	5
Freight and Sundries . . . . .	190	0	0
<i>Total Rs.</i>	<u>150,291</u>	<u>9</u>	<u>0</u>

E. & O. E.

Mangalore, 31st December 1866.

*G. Pfleiderer.*

# DONATIONS AND SUBSCRIPTIONS

TOWARDS THE MISSION FUND,

Received during the year 1866.

## AT MANGALORE

*Acknowledged by Messrs Pfeleiderer  
& Richm*

	Rs.	A.	P.		Rs.	A.	P.
Lt. Col. J. Curtis 8th Regt.				Phil. Heinz Esq.	15	0	0
Singapoor, and some				A. Welti Esq.	15	0	0
friends	73	0	0	G. Faber Esq.	15	0	0
J. Ball Esq. Dy. Collector				H. Müller Esq.	50	0	0
through Rev. H. Hauff	20	0	0	R. H. Schowell Esq.	5	0	0
Lt. Col. G. W. Walker				J. Kingsmill Esq.	10	0	0
Royal Engrs. to Messrs.				J. Sigg Esq.	25	0	0
Arbuthnot & Co.	150	0	0	F. Vix Esq.	50	0	0
Capt. P. O'Connell to Messrs				L. Sellmann Esq.	20	0	0
Arbuthnot & Co.	300	0	0	J. E. Grimm Esq.	20	0	0
Hon'ble H. Frereto Messrs.				J. C. H.	5	0	0
Arbuthnot & Co.	100	0	0	A. Taylor Esq.	5	0	0
A thank-offering	50	0	0	G. Plate Esq.	20	0	0
N. N.	100	0	0	O. Ruelberg Esq.	20	0	0
Lt. Col. Walker, for				Dr. Callumm	20	0	0
Malabar and Canara in				W. M.	5	0	0
monthly payments to				J. Neuberger Esq.	30	0	0
the brethren at Kaity	900	0	0	E. Hess Esq.	10	0	0
W. M. Cadell Esq.				J. Graham Esq.	5	0	0
for General fund	200	0	0	E. Meidinger Esq.	5	0	0
" Schools	100	0	0	Rev. J. G. Deimler	10	0	0
Col. Halliday	20	0	0	Col. Shaw	50	0	0
Dr. Henry King, supply				Hon'ble Newton	25	0	0
of medicines	18	0	0	Dr. Wilson	6	0	0
Mrs. Burn	10	0	0	J. Cameron Esq.	10	0	0
From the Bangalore Bank				Rev. C. Isenberg	25	0	0
limited, Amount received				Col. J. Field	20	0	0
by Public as Donation	224	0	5				
R. N. Mills Esq. for the							
Mission	5	0	0				
The same for the Poor	5	0	0				
Dr. J. Sperschneider							
Trivandrum	98	0	0				
Collected by Rev. G. Deimler, Bombay.							
His Excellency Sir Bartle							
Frere	100	0	0				
Rev. J. K. Weatherhead	5	0	0				
R. Ahlers Esq.	50	0	0				

## MERCARA.

Collected through Rev. G. Richter.

Capt. R. N. Taylor	9	0	0
Major G. M. Martin	39	0	0
Rev. A. Fennell	24	0	0
Rev. G. Richter	60	0	0
E. Roberts Esq.	28	0	0
Lt. Col. E. Gage	18	0	0
Lt. A. Grove	24	0	0
Do. for Schools	12	0	0
Lt. Cox	8	0	0
Do. for Schools	1	0	0
Col. O'Connell	110	0	0



MULKY.	Rs.	A.	P.
From the Congregation	5	0	0

## ANANDAPOOR.

*Acknowledged by Br. Kaufmann.*

Rev. G. Richter	10	0	0
Rev. A. Fennell	6	0	0
Col. E. Gage	6	0	0
Capt. R. N. Taylor	2	0	0
E. Roberts Esq.	2	0	0

## DHARWAR.

*Acknowledged by Br. Titus Costa.*

## Donations:

Shaw Stewart Esq.	100	0	0
Ch. Shaw Esq.	10	0	0
J. Hart Esq.	5	0	0
R. C. Beynon Esq.	20	0	0
W. Brice Esq.	10	0	0
R. E. Candy Esq.	10	0	0
B. Light Esq.	5	0	0
J. Hearn Esq.	3	0	0
G. Robertson Esq.	5	0	0

## Subscriptions:

L. Reid Esq.	60	0	0
Ch. Shaw Esq.	70	0	0
F. Lloyd Esq.	10	0	0
J. R. Daniel Esq.	17	0	0
Major Piers	24	0	0
Capt. Hutcheon	19	0	0
Dr. Thorp	24	0	0
Ch. Woodhouse Esq.	12	0	0
J. Hope Esq.	21	0	0
W. Sandwitt Esq.	16	0	0
A. Major Esq.	14	0	0
W. Godfrey Esq.	8	0	0
J. B. Lawrence Esq.	9	0	0
R. E. Candy Esq.	15	0	0
J. E. Yates Esq.	9	0	0
G. Blackwell Esq.	6	0	0
J. Hart Esq.	2	0	0
Capt. Giertzen	10	0	0
Mr. Courpalais	12	0	0
Mr. H. Cannon	17	0	0
Major Wallace	4	0	0
Mr. F. Kamball	3	0	0
H. Hearn Esq.	1	0	0
A friend	6	0	0
R. B. Warthington Esq.	4	0	0

Th. Longmuire Esq.	Rs.	A.	P.
	24	0	0

## HUBLY.

From the Congregation	20	0	0
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## BETTIGHERRY.

From the Congregation	5	0	0
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## GOOLEDGOOD.

A. Bosanquet Esq.	100	0	0
Th. M. Mason Esq.	30	0	0
Mr. Nizagunnappa	25	0	0
" Simon Sackkare	6	0	0
" Shantappa Kadi Vala	4	0	0
" Salamo Bhaskar	4	0	0
" Mark Bangaredshi	6	0	0
" Salomon Dshaliga	2	0	0
" David Dshaliga	2	0	0
" Jacob Nirmanika	0	8	0
" Johann Prabhakar	3	0	0
" Noah Hosamane	6	0	0
" Abraham Hosamane	2	0	0
The Congregation	16	3	2

## CANNANORE.

Capt. Hornsby H.M.'s 102d	60	0	0
Lt. N. J. C. Stevens	35	0	0
Do. for Chapel expenses	50	0	0
Lt. T.B. Turner for "	50	0	0
Lt&Adj. Duncan H.M.'s 102d	17	0	0
Dr. Smythe "	5	0	0
Lt. Col. Francis Young,			
40th N. I.	25	0	0
Capt. G. A. Arbuthnot,			
Brig. Major	16	0	0
N. N.	10	0	0
Lt. F. D. Batty R. A.	5	0	0
Dr. A. H. Beamann	10	0	0
Rev. Dr. H. Gundert, Calw	50	0	0
Mr. Otto Karai	10	0	0
" Haydod	6	0	0
" Abbott	3	0	0
" Freeman, S. M. R. A.	3	0	0

## TELLICHERRY.

Dr. D. R. Thompson	120	0	0
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## CHOMBALA.

From the Congregation	3	15	10
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## CALICUT.

Overseer Francis,			
Malapuram	20	0	0

	Rs.	A.	P.		Rs.	A.	P.
Collected by the same	9	0	0	Mrs. W. H. Stanes	50	0	0
S. Subaya	10	0	0	W. Mullaly Esq.	10	0	0
The Girls of the Boarding				Capt. C. J. A. Deane	5	0	0
School	26	0	0	J. Malpas Esq.	10	0	0
Capt. Griffin	100	0	0	J. Young Esq.	10	0	0
A. F. Ballard Esq.				Mrs. Hayne	20	0	0
Jan. to Dec.	200	0	0	K. D. Roberts Esq.	5	0	0
T. F. Punnett Esq.	20	0	0	Miss Hayne	5	0	0
Lt. Col. G. W. Walker				Rev. C. Rhenius	15	0	0
for 3 months	150	0	0	Mrs. Darling	5	0	0
E. Thomas Esq.	50	0	0	Mrs. J. Darling	5	0	0
Mrs. Fergusson at				A friend	2	0	0
Nellampore	10	0	0	W. G. Wait Esq.	5	0	0
PALGHAUT.				H. B. S.	25	0	0
W. Robinson Esq.				A friend, with the Motto			
Insp. Genl. of Police	150	0	0	Prov. 11, 24.	150	0	0
J. J. Tomlinson Esq.	10	0	0	Mrs. Col. Walker	100	0	0
Mrs. Tomlinson	10	0	0	Mrs. Onslow	50	0	0
Miss Tomlinson	5	0	0	W. Robinson Esq.	50	0	0
J. H. Scott Esq. 4 months	20	0	0	Miss Cockburn	50	0	0
W. E. Gay Esq.	12	0	0	J. Cockburn Esq.	50	0	0
F. Hole Esq. Supt. of Police				Mrs. M. D. Cockburn	5	0	0
June to Nov. 66.	12	0	0	Mrs. G. Cockburn	30	0	0
Mr. T. Smither, Supervisor				General Clemens	35	0	0
D. P. W. Dec. 65 to				Col. Selby	10	0	0
Nov. 66.	12	0	0	Miss A. M. Selby	10	0	0
" P. O. Pothen	10	0	0	Col. Cooper	30	0	0
" J. Manikam	6	0	0	Dr. Thacker	50	0	0
From the native Congregation	6	2	4	A. Allen Esq.	10	0	0
KAITY.				The Venerable Archdeacon			
W. J. Lowe Esq.	600	0	0	Dealtry	20	0	0
General Dawker	30	0	0	Rev. J. Whitehouse	12	0	0
Capt. Mitcheson	10	0	0	Through the same from the			
Mrs. Foulis	20	0	0	Lawrence Asylum	30	0	0
J. G. Clarkson Esq.	50	0	0	Col. R. S. Dobbs	50	0	0
James Hunter Esq.	100	0	0	A. Boswell Esq.	100	0	0
R. E. Lewis Esq.	20	0	0	Mrs. J. Frank	10	0	0
W. C. Hayne Esq.	20	0	0	J. L. Johnson Esq.	10	0	0
Th. Stanes Esq.	100	0	0	Mrs. L. Johnson	5	0	0
A. H. Streeton Esq.	10	0	0	W. Robinson Esq.			
				for Tamil Tracts	35	0	0
				Native Congregation	27	4	2

### Donations towards Schools:

*To the English and Vernacular*

*Schools at Mangalore.*

M. J. Walhouse Esq.	88	0	0	R. D. McMinn Esq.	44	0	0
J. Ball Esq.	11	0	0	J. Sturrock Esq.	4	0	0
				Findlay Anderson Esq.	50	0	0

*To the Brennen School at Tellicherry.*

	Rs.	A.	P.
A. W. Sullivan Esq.	120	0	0
F. P. Pereira Esq.	36	0	0
Mr. D. D'Cruz	12	0	0
Ramoony, Vakeel	5	0	0

*To the Girls' Boarding School at Calicut.*

Dr. Cleghorn, Madras.	25	0	0
Mrs. Cook for 12 months	60	0	0

*To the Congregation and heathen School at Calicut.*

A friend	10	0	0
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*To the Anglo-Vernacular School Palghaut.*

	Rs.	A.	P.
Capt E. S. Milmann for 1865	75	0	0
Rev. C. Rhenius	15	0	0
W. Robinson Esq.	50	0	0
Rev. C. Rhenius	15	0	0
Mr. T. Smither, Supervisor, Dec. 65 to Aug. 66.	9	0	0

*To the Town School Palghaut.*

Rev. C. Rhenius	10	0	0
Mr. T. Smither, Sept. Oct. Nov.	3	0	0

**Government Grants in Aid***The Canarese Heathen*

<i>Schools at Mangalore</i>	258	0	0
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*The Brennen School at Tellicherry*

	922	7	4
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*The Anglo-Vernacular School at Palghaut*

	302	8	0
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**Towards the Church building at Anandapoor**

The Mangalore Congregation	18	11	9
Th. Taylor Esq.	20	0	0
S. G. Tipping Esq.	100	0	0

Rev. H. A. Kaundinya	1000	0	0
Amount formerly acknowledged	3306	4	10

**Donations towards the Orphanage***at Tellicherry from February 1866 to February 1867.***COONOOR.**

Mrs. Foulis	60	0	0
Mrs. Wroughton	26	0	0
Mrs. Hayne	10	0	0
Mr. Preston	5	0	0
Colonel Halliday	60	0	0
Mrs. A. Philipps	10	0	0
Lieut. Stevenson	5	0	0
Master E. Burn	3	0	0
Master Herbert Dobbie	2	0	0
Lieut. H. Cot	50	0	0
Lieut. Colonel Dobbie	10	0	0
Mr. T. Nash	10	0	0
Mrs. Young	5	0	0

Captain Beatty	10	0	0
Mrs. Pears	2	0	6
Mrs. Onslow	10	0	0
J. G. Glasson Esq.	100	0	0
Mrs. Babington	5	0	0
A thank-offering	30	0	0
F. Groves Esq.	13	0	0

**TELLICHERRY.**

Mrs. Hannington	30	0	0
Mrs. Thompson	50	0	0

**CUDDALORE.**

E. C. G. Thomas Esq.	50	0	0
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CANNANORE.		Rs. A. P.		<i>Donation for the Malabar Widows' fund.</i>	
Rev. S. G.		30	0 0		Rs. A. P.
<i>Yearly Subscription for the Orphanage</i>				A. G. Ballard Esq. from	
COONOR.				Calicut	20 0 0
				By the brethren at Kempty	10 0 0
E. B. Thomas Esq.		10	0 0		

### Further Contributions of the Mission Congregations.

					Rs.	A.	P.
MANGALORE	towards the support of the poor	-	-	-	235	15	11
	" " Local Mission fund	-	-	-	86	9	4
MULKY	" " Church fund	-	-	-	14	0	0
	" " Poor "	-	-	-	10	11	4
	" " Local Mission fund	-	-	-	6	9	1
UTCHILLA	" " Church fund	-	-	-	3	3	10
	" " Poor "	-	-	-	0	10	10
	" " Local Mission fund	-	-	-	1	1	9
OODAPY	" " Church fund	-	-	-	5	5	9
	" " Poor "	-	-	-	4	6	6
	" " Local Mission fund	-	-	-	1	7	10
GUDDE	" " Church fund	-	-	-	5	2	6
	" " Poor "	-	-	-	2	0	0
	" " Local Mission fund	-	-	-	1	8	0
DHARWAR	" " Church fund	-	-	-	15	2	9
HOOBLY	" " " "	-	-	-	20	4	0
	" " Poor "	-	-	-	16	2	2
BETTIGHERRY	" " Church "	-	-	-	12	13	2
GOOLEDGOOD	" " " "	-	-	-	59	15	9
	" " Poor "	-	-	-	13	9	3
CANNANORE and CHOWA }	" " Church "	-	-	-	26	11	10
TELLICHERRY	" " " "	-	-	-	5	10	0
CHOMBALA	" " " "	-	-	-	14	4	10
COILANDY	" " " "	-	-	-	2	15	11
CALICUT	" " " "	from Malapuram	-	-	11	8	0
	" " " "	" Calicut	-	-	66	0	4
CODACAL	" " " "	-	-	-	11	3	0

									Rs.	A.	P.
PALGHAUT	towards the	Church fund	-	-	-	-	-	-	26	1	0
	"	"	Poor	"	-	-	-	-	39	9	6
	"	"	Burial	"	-	-	-	-	15	5	0
	"	"	Local Mission fund	-	-	-	-	-	3	12	7
Wadakencherry	Church fund	-	-	-	-	-	-	-	3	7	0
Panayen	"	"	-	-	-	-	-	-	0	4	0

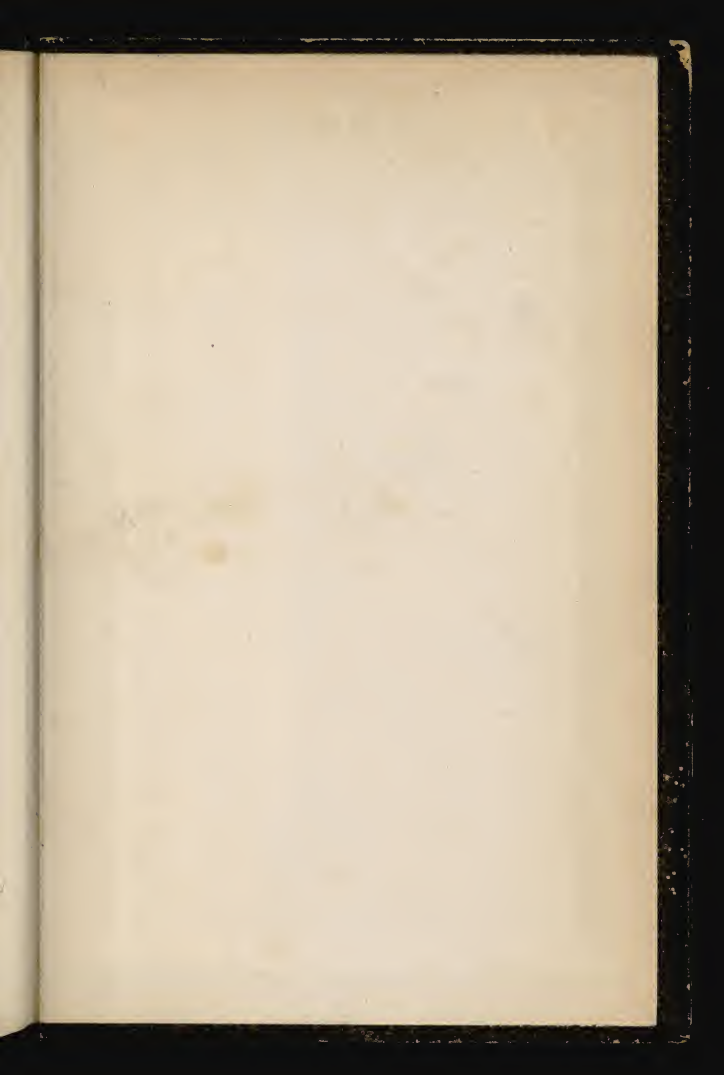
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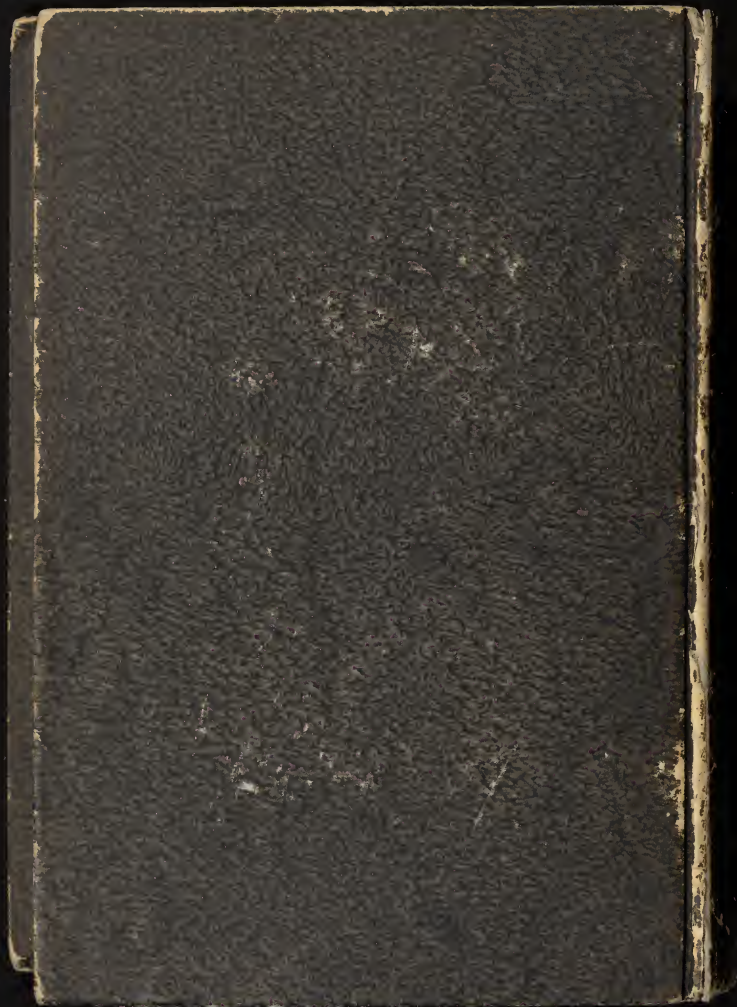
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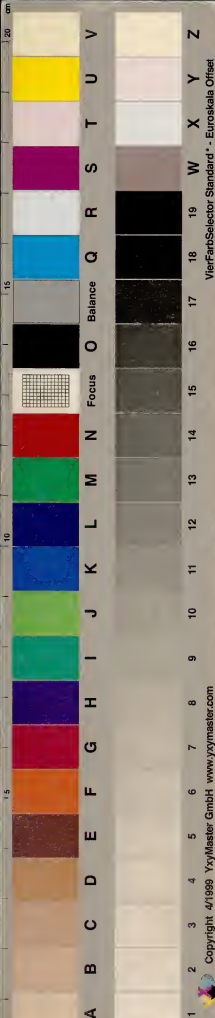
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REPORT

OF THE

EVANGELICAL

ARY SOCIETY

FOR

1866

RT OF THE BASEL EVANGELICAL  
OUTH-WESTERN INDIA



ANGALORE

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1867